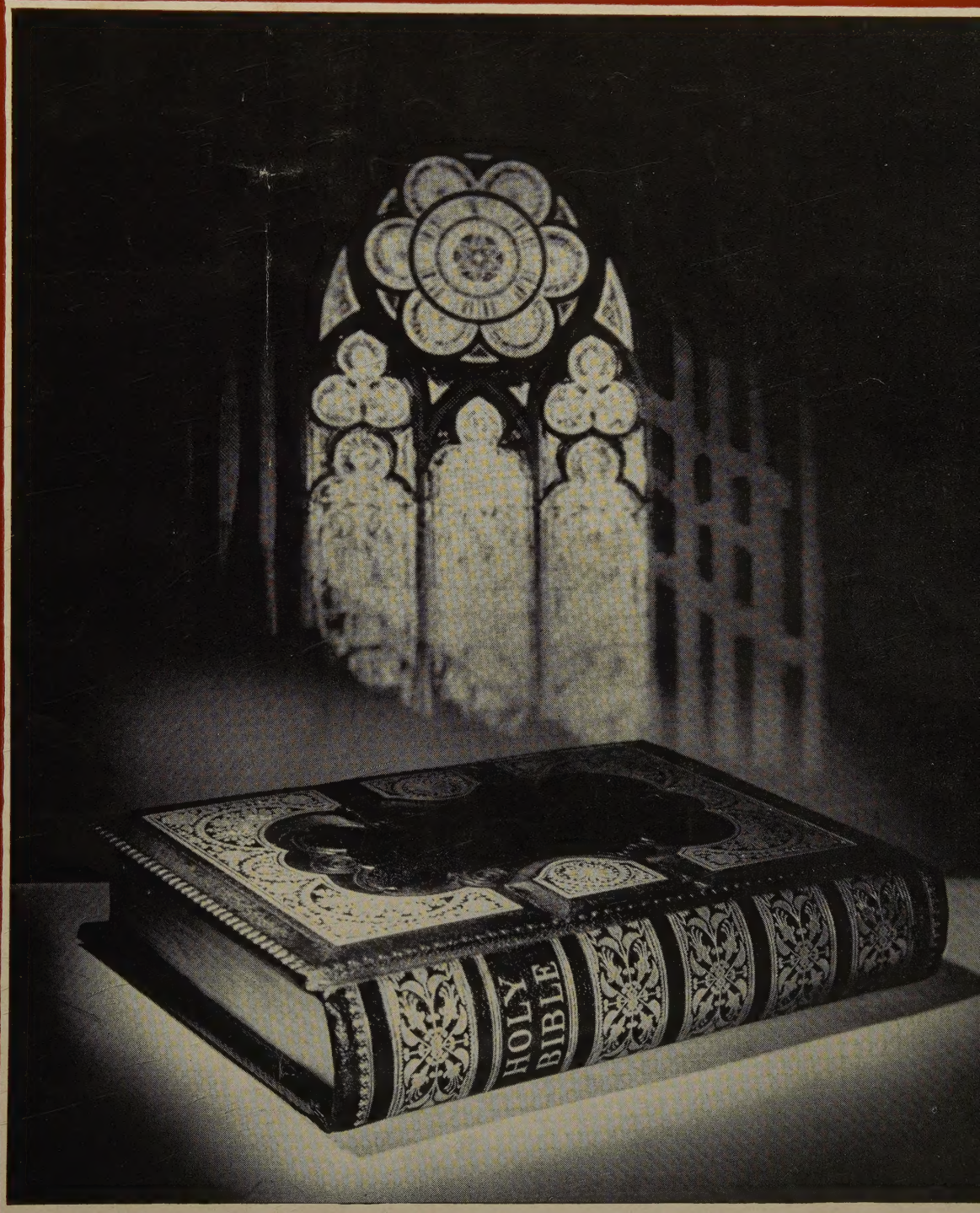
The Pastor

OCTOBER ◆ NINETEEN FORTY FOUR



ABOVE THE TOTTERING CREEDS . . .

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The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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EDITORIAL

THE grass withereth, the flower fadeth; but the word of our God shall stand for ever. The ancient prophet's note of certainty is the desperate need of our world. Men are tired of pseudo-scientific gospels and purely materialistic answers. They wait for prophets to declare the supremacy of the Word.

Anyone who studies carefully the present scene knows that the Church has the best opportunity it has had in centuries. About us are the signs of men's yearning for faith. Religious novels stand in the best-seller class. The motion picture industry increases its budgets for religious films. Secular magazines discover that articles on religion help to sustain circulation. Advertising men, knowing their public, write religious sentiments into their copy (not always to the advancement of religion, incidentally). Radio adds more religious broadcasts, and a popular program always strikes deep chords of response when it announces the hymn of the evening. Leaders in education, alarmed over the secular paganism many of them once defended, are consenting to religious instruction in the public schools. Generals write prayers and publish them in the newspapers, and in the battle zones their soldiers unashamedly pray.

All these, we submit, are signs that men are seeking the Word—not that they are returning to it. The return to the Word must depend largely upon the attitudes of churchmen and how Christian pastors interpret men's seeking.

As Christian pastors we have the supreme opportunity in the new world being shaped. Men are tired of their own frustrations. They are tired of easy panaceas. They find certain types of popular religiosity intolerable. The age of cynicism and violence has brought them back to the ultimate concerns of life. They are looking to us and saying, "We want desperately to believe in something again! Preach to our deep needs or we perish!"

This is our task as pastors: To preach the Word, to show that the Word made flesh is the answer to men's brave aspirations for the good life. We must proclaim Him who entered our suicidal world and called on men to rise out of sluggishness and fear. And we must remember that He suffered and bled for his precious ideals. . . . *As the Father hath sent me, even so send I you.*

This life, said William James, "feels like a real fight—as if there were something really wild in the universe which we with all our idealities and faithfulnesses are needed to redeem; and first of all to redeem our own hearts from atheisms and fears. . . ."

Something wild in the universe for us to redeem!

The secular creeds of our time have little to offer for the subduing of today's jungles. But the Word, man's ultimate hope, stands before us. And the Word can create form and beauty out in the wild regions where we are privileged to preach.

But we must preach with our lives. The world will remember what we say if it respects our actions in the real fight in which we are engaged.

In our time of spiritual seeking, it has been said cynically that "the ministry is licked." We are no longer able, the critics have said, to cope with the problems of our age. We have lost our nerve. We are afraid of the wild regions where humanity fights and bleeds.

Now if we are licked, it is because we have listened to the counsels of men and not God. If we are licked, it is because we haven't dared to fight. If we are licked, it is because we have ceased to know what the Christian faith is.

It is hard to say just how many "effectives" make up the Christian ministry. But we know that by the thousands our Christian pastors are meeting the needs of the age with fighting hearts. *Christian clergymen have been in the assault wave of every movement that has lifted the level of life in our world.* And the world will yet marvel at the heroism of the ministers of Jesus Christ.

As long as life is depraved anywhere, the Christian ministry has a job to do. There is no place for soft parsons in our world, for our world is a battlefield on which the forces of Christ and Anti-Christ are fighting. The forces of Christ are going to win—provided we throw into the battle every "effective."

Let us redeem our own hearts from atheisms and fears. Let us then preach Christianity in all its sufficiency for men. Let us preach the Word among the tottering creeds of our century. Let us be *pastors* in the true sense, pastors who are the intellectual, moral, and spiritual leaders of the people, pastors who can comfort the comfortless as well as beat the wolves away, pastors who can declare the truth in love—and be willing to suffer for the cause of Him who in the midst of the worst assaults of evil bids us to be of good cheer.

From the slum areas of modern life the people are calling for the Word.

slants on the secular

ONE of the significant pieces of periodical literature for 1944 is the twentieth anniversary issue of *The Saturday Review of Literature* (Aug. 5). The magazine surveys the fiction, drama, and other forms of literary expression between World War I and World War II; and does a splendid job of reporting some of the things happening in the soul of America. Paul Schrecker, writing on "Contemporary Civilization and Literature," suggests for us the history of the Twenties and Thirties in a single sentence: "Religious needs . . . if denied open recognition, are more or less precariously appeased with political or economic panaceas or pseudo-scientific gospels." Churchmen who have deplored certain counterfeit aspects of our culture ought to read James T. Farrell's article on "The Language of Hollywood." Almost all Hollywood pictures, Mr. Farrell says, are characterized by an inner emptiness, an emptiness compensated for by an outer impressiveness. But "the masses of the people do not lose their real needs merely because these needs are not fulfilled in motion pictures."

IN their studies of mid-American culture for 1925 and 1935, two American sociologists chose Muncie, Ind., "Middletown, U. S. A." John Bartlow Martin in his article "Is Muncie Still Middletown?" (July *Harper's Magazine*) tries to show how the war has affected trends apparent in 1935. Mr. Martin, a trained reporter, questioned the laboring class; the chairman of the chamber of commerce who admitted that Muncie was "scared to death"; the county agent who spoke for the farmers; and newspaper editors who, according to one of them, "try to make their editorials follow public opinion —not lead it." Muncie citizens think little about postwar internationalism. They are concerned primarily with their jobs now and their seniority rating after the war. Although much less confident than it was ten years ago, Muncie is still "above all," according to the author, "interested only in Muncie." The article gives a fairly representative picture of a war-time city—of its escapist movies, its shortage of labor, the plight of its farmers, and its uncertainty about the future.

This article on "Middletown, U. S. A." makes no mention of the Church. Just realistic and factual reporting? We wonder. . . .

THE ATLANTIC (July, August, September issues) contains four articles resulting from the Freedom of the Press Award sponsored by the magazine. These articles are important for preachers because the same forces that hamper freedom of the press and disseminate poisoned news can be seen trying to curb freedom of the pulpit. We wonder how long one of these freedoms would last without the other? Perhaps the time will come when pastors and newspapermen will make common cause for freedom of speech.

It seems to us that the role of the pulpit in attaining freedom of thought is too little appreciated. Perhaps one of these autumns soon, some bright young theological students at Boston, or Duke, or Garrett, will make exhaustive studies of the relationship between the pulpit and the press and will show the historic significance of the pulpit as an evangel of freedom.

WRITING in *The New York Times* (Aug. 13, '44), Archibald MacLeish says, "There are times in the history of any people when greatness is demanded of them." In a very fine and very idealistic article he says that the present is one of those times. Declaring that it is not wealth but what we are that counts, he concludes that America has been great because of the devotion of our people to a great ideal. Mr. MacLeish, whose perspective is humanistic, says that our countrymen in the beginning were great because they committed themselves with great heroism to the ideas set down by Thomas Jefferson in the Declaration of Independence.

Theologians would say, of course, that the Declaration of Independence is a document based ultimately upon religious valuations. (*Because men are the sons of God, no tyranny on earth shall violate their political rights!*) The Declaration of Independence was born of great religious conviction about man's dignity, great religious conviction which eternally reminds us that the time for greatness is *everyday*.

BERNARD DE VOTO brings the Church (in Boston) under severe criticism in his August writings for "The Easy Chair" in *Harper's Magazine*. In company with most thoughtful churchmen, he deplores the negligence of the Church in failing to speak when minorities are oppressed because of race, color, or creed. He pays tribute to what the Church has done in the past to defend the dignity of man. But his tribute sounds like the words of one who has attended the funeral of a Victorian aunt—an aunt who meant well but never knew what real life was like.

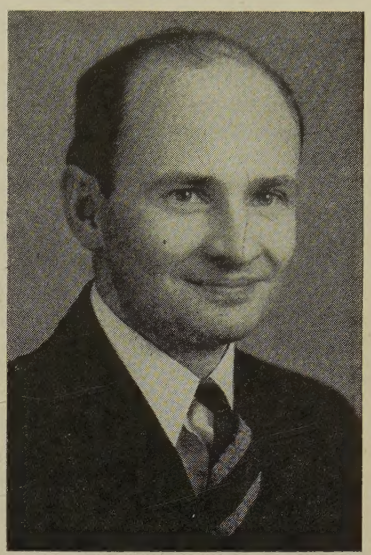
Mr. De Voto, who is noted for his courage and his scholarship, ought not to be so wistful about the Church. One of the Church's weaknesses has been that brainy, literary men like Mr. De Voto have stood on the outside. Couldn't you bring some of your literary friends home with you, Mr. De Voto? The weary, misguided, quixotic few who carry the burdens of the Church could move over to make room for their stalwart shoulders! Then the Church could speak with more authority; the Church could have a greater will and a greater power to defend human rights.

AMERICA'S escapist tendencies are apparent in the movie and magazine industries. Comedies and melodramas are better attended than war pictures, and more comic magazines are sold than any other kind. *The New International Index* reports that in 1943 comic magazines had a circulation of 20,000,000. Compare this with the circulation of *Reader's Digest* (8,000,000); *Ladies Home Journal* (4,250,000), and *Life* (3,600,000).

RECENT studies show that there are in the United States about 30,000 full-time practicing astrologers. Their "gospels" are spread through more than 2,500 daily and weekly newspapers. It is impossible to determine the annual "take" of soothsayers from the American purse.

Here, of course, is another example of the incredible superstition which exists in our "enlightened" age. Once Christian theologians worked zealously to throw the light of reason upon astrology. Now Christian education seems to take little account of it. We believe most pastors would be amazed to know how many of their parishioners seek out the astrologers.

1. Who Are We?



BY CLARENCE SEIDENSPINNER

Clarence Seidenspinner, a member of the Wisconsin Conference (since 1924), is known to thousands of American clergymen through his books: *Form and Freedom in Worship* and *Our Dwelling Place.*

IN the presence of the week's calendar of activities many a minister is bound to wonder how he will get through the week. What a variety of demands it makes upon him: a major service of worship and sermon, several devotional services and meditations, often one or more full length addresses, perhaps a study group and a church school class, several committee meetings regarding administrative matters, some interviews with officers and leaders, attendance at group meetings, a funeral, a couple of interviews for personal counselling, and a number of calls!

While moving through such a week many a man is prompted to cry out, "What, oh what, is the ministry? Who are we, anyway? Are we pastors, preachers, educators, psychologists or business executives? How is it possible for one nervous system to sustain a load like this?"

Most of us are obliged to confess that our energy and ability are inadequate to the work outlined for us to do. Often in expressing opinions we are paled by the sudden realization that these opinions are only half thought through and that we are revealing the poverty of our intellectual life. Often in attacking our work we experience a fatigue which seriously handicaps us in our efforts. Occasionally we are overtaken by melancholy and the sense of a great loneliness, by the sense of desires forever frustrated and hopes impossible of achievement. Even confusion, resentment, and bitterness may pour their acids into our whole being until we deeply long for peace and sanity again.

At such times, we ourselves desperately need to be healed. At such times we need the consolations of religion about which we speak to others. Fortunately, a good many parish ministers have found such help in a really adequate answer to that cry from the heart, "Who are we?"

Quite simply, we are men of God. In any given situation, if we face confusion, fright or fatigue, we have only to remind ourselves that our fundamental purpose is to live as men of God. Upon us have been uttered the words, "The Lord pour upon thee the Holy Spirit for the Office and work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of His holy sacraments; in the name of the Father, and of the Son, and of the Holy Spirit."

In each one of our major functions we need to keep in mind this basic commission. Part of the time we are pastors. When we call, counsel with people regarding their personal problems, prepare candidates for Holy Baptism and Confirmation and read these services, we do so in the name of God and in the spirit of our Lord Jesus Christ. Part of the time we are preachers and leaders of worship. Obviously, when we stand before the altar, behind the lectern or in the pulpit, we do so in fulfillment of our commission. Is this not also true when we function as educators? It is our business to teach various classes, lead seminars and supervise the church school. We do these things from the point of view of religion. We seek to develop an increasing understanding of the mind and will of God and his holy Church.

Even when we engage in the business administration of the church and its various organizations, we do so as men of God. To direct a financial campaign, for example, in the knowledge that sound church finance will make possible such deep experiences of God as the celebration of the sacraments, the preaching of the word, the growth of Christian understanding and character, and the literal, wonderful salvation of the soul is an experience altogether religious and thrilling. No matter what we do in the promotion of our ministry we are always men of God. This knowledge gives us direction.

To function as men of God, however, we need the continual help of God. What can we do without ever increasing insight into the mind of God? How

long can we proceed on our own resources without help from God in terms of new strength and encouragement? How can we lead others to their heavenly Father unless we have a deep sense of fellowship with Him?

We receive it through an adequate experience of worship and spiritual exercise. We, who lead the people in worship and teach them to pray, need these experiences more than anyone else. Only in these ways can we live as men of God. Only in these ways can we receive the divine healing. In other words, we ourselves must lead a devotional life.

Because we are in fellowship with God during prayer, all is done for us that needs to be done. Issues become clear, for we are in communion with Truth and Light. The minister who prays regularly and intelligently never has a cloudy mind. Repressions are released and nervous tensions are relieved. Since emotions are always shared in the experience of fellowship, these repressions and tensions are taken care of during prayer. Fears are quieted as we become conscious of all the resources of God at our disposal. Day by day we learn the "feel" of trusting God completely. Those words with which we have often comforted others in the past then become true for us:

He shall cover thee with his feathers and under his wings shalt thou trust; his truth shall be thy shield and buckler. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways.

The devotional life of the minister can be greatly enriched if he approaches it intelligently. This is true of any friendship. How poor our relations with other people would be if we learned nothing about their ways, nothing about the opinions of others concerning them, nothing about the amenities which make companionship easy and pleasant, nothing about the many different forms which friendship takes to make it varied and interesting. If this is true in our human relations, how true it must be concerning our fellowship with God. To know the ways of the human spirit with God is always of help.

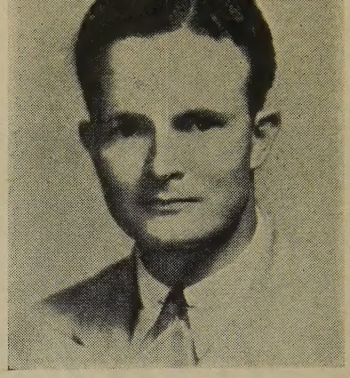
Toward this end it is helpful to bear in mind the distinction between worship and spiritual exercise. The complete devotional life will provide for both types of experience. Worship is usually, though not always, a corporate act. It occurs when we meet together with the faithful to adore God. As we await in the nave the opening of divine worship, our minds and hearts are stirred by the wonder of Almighty God. In joy, gratitude and love we adore Him. Then we are silent when He speaks to us through Scriptures, prayers and sermon. At length we meet Him at a point of co-operative activity and dedication as the mysticism of worship becomes ethical in its final movement. Witness Isaiah's response to God in the words, *Here am I; send me.*

To this wonderful experience of worship each week, the minister will want to bring the best that he is and has prepared. As minister and man of God, one cannot have significant fellowship with God if the sermon is poorly prepared, the prayer impromptu, the service slovenly because attention to its details has been inadequate. Under such circumstances shame, anxiety and indifference will become the tonal quality of the hour and worship will be impossible.

The minister himself must enter the chancel expectantly, eager that the miracle should occur and God enter his holy temple for fellowship with man. Not only must the minister be eager for this wonderful happening, he must express his faith in its objective reality by his conduct. Clerical conduct during divine worship is called ceremonial. When a minister goes into the chancel to lead his people to God, every act of ceremonial will suggest the fact that he really believes that God is present. Such faith and practice on his part during worship is fundamental to his sound devotional life.

Equally important is the spiritual exercise of the minister. Usually this is taken privately, though it may be done in special group services and retreats. Spiritual exercise is subjective rather than objective. It is concerned with the development of right attitudes and habits, the exploration and solution of problems, the replenishment of spent energy and the relation of the whole personality to God. Such spiritual exercise is often called private prayer. Of course, it has its objective aspects, just as worship has its secondary subjective aspects; and just as the minister needs one, so he needs the other. His devotional life is an alternation between worship and spiritual exercise. Concerning the details of this practice, we shall say more in the next two articles.

Meanwhile, let us learn all we can about the devotional practice of the saints, for we too are called to be men of God. Only when we function in that capacity can we experience the joy and peace inherent in the ministry.



"I TELL you, Preacher, this thing has me worried. Before I came to Pascagoula I was about the most regular man in the Church that you ever saw. I was there for every service, taking part in everything that happened. Since I've been here I just haven't been worth a hoot."

Such was the story of one of the writer's first "defense workers." Such has been the story of literally hundreds of others during the past twelve months.

"Well, how did it happen, Brother? Why the shift?"

He faced me squarely, a puzzled strained look on his face: "I came to Pascagoula about eight months ago without my family. They stayed back at home till I got a house for them to move into. I was down here by myself, living among strangers who were also by themselves. The first Sunday I was here I had to work. The following Sunday I was so worn out by thirteen days work in a row and so homesick that I just stayed in bed and tried to sleep. It was a long miserable day, and I was happy to see Monday again. The following Sunday I had to work again. Finding a house was proving no easy job. Weeks went by before I could bring the family down. By the time they got here I had gotten pretty well into the "staying at home on Sunday" rut. Then our house was a mile from the nearest church, and we had a baby and no automobile. We went one Sunday, but the church was crowded, and no one seemed at all happy that we came."

Now, the man was worried about his spiritual condition, and that of his family. He said he had a stale dead feeling in regard to the Church. And at this point I put into effect a principle that we consider basic in work of this type. Brother "Gene" Ulmer of First Church told me when I first arrived that in this area there is no time for what he calls "fee fiddling around": we have to call things by their proper names. With literally thousands of persons

Down Where the Ships Are Made

This pastor was appointed to organize a congregation in the shipbuilding area at Pascagoula, Miss., in June, 1943. He was sent to work amid defense workers by the Week of Dedication Program and a field work scholarship of Candler School of Theology, Emory University.

By QUITMAN C. ROBERTS, Jr.

around us waiting for help we have no time to mince words nor hunt easy ways.

"Yes," I said to the man, "and at this rate you and your whole family are headed straight for hell, and it's not going to take much longer for you to get there. The Church and its workers are doing their dead level best: why don't you snap out of it and join us? You need God down here, and He needs you. Why don't you move your letters on down, and when next Sunday morning comes bring that family of yours to Sunday school and church?"

He did just that, and since that time things have been different. He, and hundreds of others like him, have been coming one after another to realize that God and the church are just as necessary and just as real in a defense project as anywhere else. Their eyes have a new look and a new brightness in them; they are smiling when you meet them on the street or waiting in the long line to buy a stamp at the post office or to have their groceries checked at the nearest store.

II

Contrary to their experience in those first hectic weeks, the defense workers have found life can have meaning and be beautiful, even in a defense project. Some have found life more meaningful and more beautiful in the defense project than it ever was at any point in their previous experience.

When one is away from home and living under circumstances that are in many ways different and undesirable, he usually turns back toward what some of us still like to call "fundamentals." He begins, consciously or unconsciously, to search for those factors in life that mean more than place or external comfort. Many persons who have had much to say about over-paid defense workers (and I'll not argue the point) might well be reminded that the armed services do not have a monopoly on discomfort, regimentation, loneliness, or misfits. Defense areas get a good sized portion.

Reactions, of course, necessarily vary with each individual. Many have been here for months and even years and up to the point of this writing have done nothing but "put in" certain hours at the shipyard and gripe about high prices and crowded conditions. Wages are not as high as they had been led to believe they were. Patriotic zeal, which had led some of them to come here, had met sudden death the first day in many cases. Noisy neighbors counterbalanced the wonders of living in vacationland. Added to this was the fact that the stores, schools, theaters, and even the churches were hard to get to and crowded. Human nature being what it is, small wonder they gripe!

Others have been more "adaptable." Liquor and vice are not beyond reach, and these have served in numerous cases to deaden the unpleasant, empty feeling. Some have found for the first time since arriving here that the thirst of a man's soul for life and God can often be made hardly discernable simply by taking in a few ounces of whiskey. The longings of sensitive persons have been eased and sometimes "cured" (almost) by this method.

In some cases, of course, the worker and his family arrive at our town with sufficient religious vitality to carry them through the strain in a great way. Occasionally we find at worship a new family that has moved into our community with the full intention of entering into the full program of the church and community even as they had done at home. These cases are rare. The feeling of temporariness, of aloneness, of emergency, usually do away with such ideas. Too often the idea is that "We won't be here long, so we'll sing the Lord's Song again *after we get back home.*"

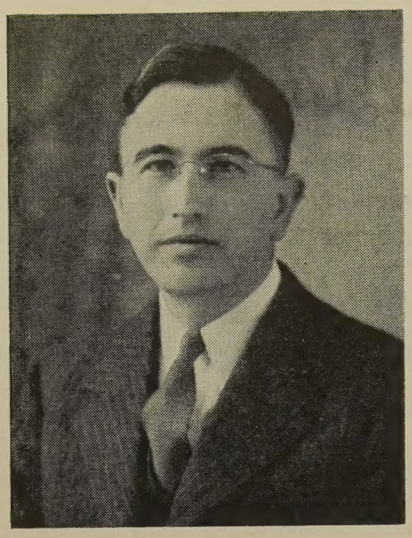
III

The task of the pastor in defense areas is to remind persons on every hand that God is still alive, that His Church is still at work, that life is a continuing process and not something from which pieces may be snatched or laid aside, that the hope of salvation for the individual, the family, the nation, the world, lies in faith in Christ and allegiance to Him. We don't have much time here to spend in discussing golf scores (though we do play a bit occasionally), or in advising some mother to take up knitting in order to get her mind off the fact that her daughter is going to hell. We have to face facts, hard facts. We have to make decisions in a hurry, and then work fast and hard. Sin is a very real element in our community, but we find it can still be conquered by the grace of God. Incidentally, congregations are being organized and buildings erected. Ministers and laymen are finding more and more as the days go by in our area that any program planned for the betterment of man without a foundation in the mind and purpose of God is a lot of poppycock and that any so-called religious program without definite church connection is little more.

IV

As for techniques, home visitation and personal counseling are the chief means of reaching people; preaching is also of major importance. We have church school, prayer meetings ("midweek" and "cottage"), scouting (boys, girls, cubs), group recreation. Each of these help considerably. Day by day we try to choose any means at hand that will help to accomplish our end.

Response to our efforts are sometimes disappointing, sometimes thrilling. We are continually amazed by our inability to foretell results. Sometimes big efforts seem to produce practically nothing; sometimes the repetition of some time-worn truth or some small expression of real interest will serve as the spark that is needed to light or re-light the fire in some soul. Here little things count. Our task in the defense area is to pray much for our people and for God's leadership as we try to get under the superficial and minister to the souls of men.



A Peace Committee Now

By CLARENCE F. AVEY

Pastor Avey underestimated the willingness of his people to work for a new world order--until out of desperation he saw them organize a peace committee. He is pastor of Starrett Memorial Methodist Church, Athol, Mass., and member of the New England Conference (since 1927).

THE committee on world peace is the liveliest and most active group in my parish. This is so much the exception to the rule in all my previous experience, and I suspect in that of most pastors, that it deserves elucidation.

Since the days of World War I, one of my chief interests has been the field of international relations and world peace. Upon entering the active ministry, I was disillusioned to find that many, if not most, of my parishioners did not share my enthusiasm for a better world order. At least they were not willing to work for it through any organized activity in the church. It was impossible even to get the members of peace committees in former pastorates to meet. The apathy among the people was enormous, and the more deadly because the world was heading straight for catastrophe.

When appointed to a new parish four years ago, I was utterly resolved to make this particular part of my church organization function. The need was desperate. A second global war was spreading like a forest fire. If there were any hope for the post-war years, it lay in an informed public opinion. A real peace committee could be of the greatest usefulness in creating one small segment of informed citizens, those who belong to a local church. So in preparation for my nominations at the Quarterly Conference, I carefully "hand-picked" as members of the committee the half dozen persons whom I felt to be most deeply interested and mentally alert.

What happened was a pleasant surprise. Since its organization in 1941, our committee on world peace has met every month, summer and winter, with growing interest and enthusiasm. The membership has been more than doubled and an impressive record for good work has been made.

In the committee's first report to the official board, we pointed out that its aim was primarily educational, its ideal that of the general Commission for World Peace for the whole Methodist Church. We proposed to promote study of international problems through authentic books and pamphlets, to circulate among our congregation information on the subject of war and peace, to interpret the conviction of The Methodist Church as expressed in its General Conference resolutions, and lastly, to arrange forums and public meetings on world affairs. We believed also that the committee should engage in and encourage peace action by influencing legislation wherever this seemed wise.

Our monthly meetings have a serious intent. Members are eager to take advantage of definite lines of study. We began with the study of the Atlantic Charter and its implications. We have examined and discussed each major pronouncement of the church bodies as it has appeared. We have used the handbook prepared by *The Christian Century* on the Delaware Conference, and are now at work on the chapters of *Six Pillars of Peace*. The pastor, since he is the person with most reading and experience in the field, leads the discussion most frequently, but other members of the committee accept responsibility also.

When the Methodist Crusade for a New World Order started, our committee wrote Bishop G. Bromley Oxnam, the leader of the Crusade, affirming our deep interest and loyal support. The committee was the logical body in the church through which to achieve the aims of the movement. Some of its members attended the great opening mass meeting, reporting back to the church through the official board. The committee carried on the training conferences for visitors, and helped to circulate 200 packets of carefully selected materials on the aims of the Crusade. Through the three-month period of Crusade activity, the peace committee kept the congregation informed and alive to new developments.

One of the committee's first projects was the purchase of an attractive literature rack which we keep filled with leaflet and pamphlet material on all phases of world problems, especially the actions of our own church in relation to world affairs. On special days, such as Armistice Sunday, the work of the committee is prominently mentioned, and its members present the congregation with valuable reading matter.

One very valuable contribution of the committee, and one which extended beyond the membership of our own parish, was the presentation for a week-end lectureship of the Rev. Bradford S. Abernethy, of the Federal Council Commission to Study the Bases of a Just and Enduring Peace. He gave three splendid addresses, one of them to a union service of all the Protestant churches in the community.

Most citizens, church people included, feel completely helpless in making their opinions known and influence felt in political affairs. A very useful aspect of our peace committee program has been to encourage such action and to provide the opportunities for it. When the Massachusetts Committee for World Federation wanted to put on the ballot a public policy question regarding world federation, our committee set out to get the necessary

signatures to put it on the ballot in our election district. By virtue of the committee's work, the voters of our district were privileged to cast a vote on the matter. It served as a very thrilling instance of the wide circle of influence which even a few persons can create.

One purpose which our program in the past three years served was the widening of horizons and interest of the members of the committee. In our own community we have helped start a community forum with other citizens. We are constantly in touch with groups outside our own community, such as the World Peace Commission of The Methodist Church, the Massachusetts Council of Churches, Department of International Relations, and others. Our connections with other organized groups give us a sense of power and of belonging to a movement which has genuine worth.

To do what we have done, the pastor's interest is primary. Almost never will the laymen move before he does. In this case the pastor was met by a latent interest that needed only direction and cultivation. Together we have developed an activity that has done worthy service.

Why I Entered the Ministry

By GEORGE W. EDWARDS

This minister believes that the future of Christianity depends upon small groups of believers at the bottom of society and what men like him are able to do in parishes like his own St. Andrew's (Episcopal) at Scarsdale, N. Y. He had reached 50 when he decided to give up his job as chairman of the economics department, College of the City of New York, and enter Union Theological Seminary.

I ENTERED the ministry with deliberation and objectivity. As far back as my memory goes, I have generally had a conscious reason for the important things I have done in my life. I sincerely believe that feeling and emotion have played a subordinate part in my life. My professional work has been in a field of economics—namely finance—which requires extreme objectivity. In this field of specialization I have consistently employed quantitative methods of analysis and have based my findings largely on statistical data. My business and academic activities have been mainly in the field of administration.

My decision to enter the ministry was not the result of a sudden emotional experience but rather a deliberate act. The successive steps were carefully thought out and planned. They had to be in order to fit into a daily schedule already full of professional and family obligations.

At my age, habits of mind cannot be changed. Therefore in taking the courses at Union and General Theological Seminaries I would naturally test the content in the same way that I would approach a problem in corporation finance or banking policy. This may seem to be a shockingly secular attitude, but I have never lost this attitude in all the years of study at the seminaries. It probably made it impossible to follow certain abstract paths and I thereby have come out of the seminaries with serious gaps in my theological training. On the other hand, this attitude has enabled me to grasp certain fundamental religious truths and to rest them on a solid foundation. I have sought to ground my understanding of the great concepts of Christianity on a firm basis. Hitherto these terms had been vague and unmeaningful to me; now they have a satisfying intellectual connotation.

I entered the ministry because I believe we are passing through one of the great transitions in world history. Let us look back over the path which we have trod. The modern age has been one of the most brilliant in human history. The Renaissance and later the Enlightenment dispelled the ignorance and superstition which had encrusted the human mind over the centuries. Science gave society the means of obtaining greater control over the physical world. Liberalism conferred upon the western world a system which respected the freedom of the individual and which recognized that he had certain rights not to be violated by state or church. Capitalism applied the knowledge of science and the principles of liberalism and made the material benefits of the new civilization available to society. Serfdom was replaced by the machine. A high standard of living and leisure, formerly for the few, was now for the many. There was every possibility at the dawn of the twentieth century that these material benefits would be available in an ever-increasing volume to an ever-larger number of recipients.

Instead, however, the western world applied its scientific knowledge to bring about its own destruction. Implements of war became more efficient, imperialism and international conflict became more widespread, monopolistic control of the means of production became greater. By 1940 the western world had not only involved itself, but almost the entire globe, in a war which brought death and misery to countless millions.

Modern civilization failed to generate moral power along with the growth of its institutions. There was a lag in spiritual adjustment with the development of technology, politics and economy. In the words of mechanics the western world had a Model T social ethics in a P-40 world. As one invention followed another, the dynamic force of mechanical improvements drastically affected the social institutions of western culture. It was therefore necessary continually to adjust and readjust these institutions in order to keep pace with technological change which went ever faster until it was out of social control.

I did not enter the ministry as an escape from this situation. In fact, if I were to remain in a cloistered academic environment I could be justly criticized as an escapist. Many of those in the classroom are withdrawing themselves from reality in much the same way that scholars did in the early Dark Ages.

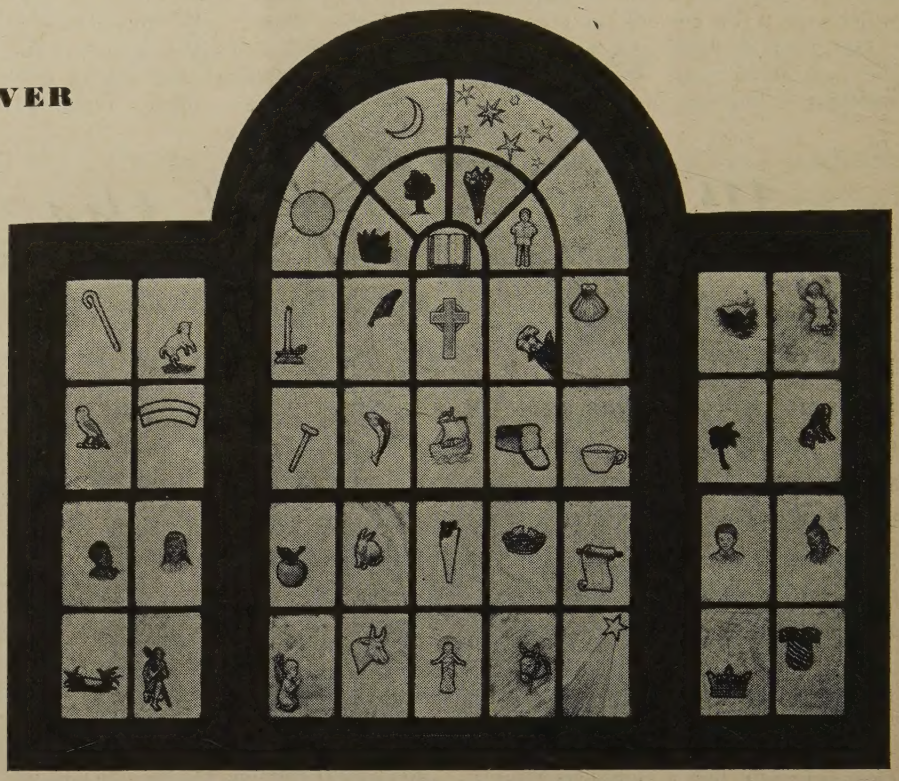
No, entering the ministry is no escape. It provides the supreme opportunity of contributing to the coming of the new age.

Trends in Church Architecture

by

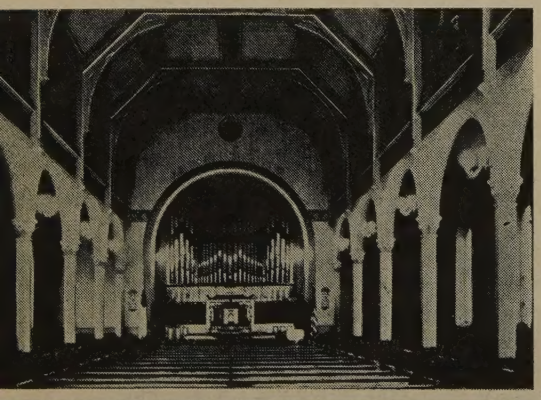
ELBERT M. CONOVER

Elbert M. Conover is director of the Interdenominational Bureau of Architecture, church building counsel for 25 denominations. He is a member of the New Jersey Conference.



The children of First Methodist Church of Newton Upper Falls, Mass., selected and planned the symbols for this window.

t Methodist Church, Burlington, Vt., shows the transformation of a remodeling program.



FOR more than twenty years now, a movement, significant in volume and effectiveness, has been noticeable in practically all Protestant churches in the United States. This movement is, in a sense, a recovery of values in church architecture that were lost during American colonial and pioneering history. Rather than an advance to something new and radical, it is simply a "catching up" of neglected and lost elements that for ages were thought appropriate in Christian worship.

Many considerations have given rise to this movement and have sustained it with increasing general acceptance. A desire for beauty and suitability in the House of Worship, a clearer realization of the fundamental importance of corporate and private worship, rebellions against downright ugliness and incongruity in the sanctuary, a desire for the worshiper to have a greater degree of participation in the services have contributed to the movement. There was, of course, from fifteen to twenty years ago, considerable objection to a change from meeting house to sanctuary. "A trend toward Rome," "You push the preacher off to one side," "You can't see the choir"—were the opposition cries that marked a sincere fear of danger as well as opposition to a change on any account. These cries have died out as Protestants realize that rather than being an imitation of Rome, or even of the Episcopal Church, there are values in worship, symbolism and religious arts, regardless of denominational label, and after all The Methodist Church is a *church,* not just a religious society within the church as John Wesley at first intended.

Rather than seeming to depreciate the ministry of preaching, *the pulpit,* which one enters distinctively and exclusively for the ministry of preaching, gives the sermon a setting of importance which does not seem to obtain when the minister returns to the speaker's stand where he led the service and made the announcements. Several ministers, notable for their preaching, have testified thus: "I have never felt the challenge that, 'now I simply must preach! I am

now set apart to preach!' so much as when I move to the pulpit to begin my sermon."

Usually the choir is seated in the chancel but is not noticeably on exhibition, and during the sermon, faces in the choir—attractive and otherwise—do not compete with the preacher for attention. The choir leader may stand in one of the front rows in the chancel choir and effectively lead without standing in clear view of the congregation, waving his arms—a feature in American Protestant Churches that has become now utterly objectionable. We do not care if he is a contortionist in the rehearsal room, but we do not wish to see the mechanics either of the leader or the organ in the service of worship. In the chancel arrangement, the several parts of the worship service—reading from the Scriptures, leading the congregation in worship, preaching, and the administration of the sacraments—are given a distinctive setting.

Certainly there is no desire to see American architecture become stereotyped or formalized. Not only in the plan of the sanctuary, but also in the vital field of church exterior design, progressive creative work must be done. This work must be done by the church.

The alert pastor is earnestly concerned about certain rather clearly defined trends in Protestant church architecture. To a considerable degree, the effectiveness of his leadership in worship, evangelism, Christian education, and in the experience of Christian fellowship in the church is affected by the physical equipment of his church. Certain trends in church building reflect changes in the program of and attitude toward church work, for the building is planned to accommodate a program of activities, except in those unfortunate situations where the church building plan was determined by a picture of some exterior design which pleased members of the building committee.

Certain trends in church building have now withstood the testing of fifteen to twenty years' experience. A large volume of the physical equipment of American Protestant churches must be either rebuilt or replaced on account of breakdowns and obsolescence during the years of depression and war.

In any program of improvement, the pastor must be the active leader. During an experience of twenty years in the work of church building consultation, one of my most pleasant experiences has been in the privilege of cooperating with many excellent laymen in churches of many denominations. But these laymen, be they ever so devoted to their church, usually give the church the hours in which they are tired after encountering the problems of a competitive daily existence. It is the pastor who gives full-time service to the church. While he must be careful not to spend his time on work that others can do, he must feel the responsibility of leadership.

Since the work of the pastor centers to a considerable degree in the church building, he will do well to observe the effects of rather clearly defined trends in church building plans and exterior design. Various methods in program and building have now persisted beyond the experimental stage, and for almost every conceivable church building program one may study an accumulation of testing experience.

Each building and improvement enterprise has its own problems. A satisfactory plan can result only from an individually diagnosed situation. However, in general, one may now find reports of trials regarding the trends of which we are speaking.

The exterior design must be *churchly*. This does not mean adherence to any one style of design, but the sanctuary must easily be distinguished from a library or school building.

In the field of worship there should be a better proportion, and consequently a more economical and a more distinctive design in the main sanctuary, a sanctuary designed for worship and preaching, rather than an auditorium designed mainly for passive observation and listening. (The "auditorium" was a rash intrusion upon the church.) The platform of the sanctuary should be arranged with distinctive provision for the ministries of reading from the Scriptures, leading in worship, preaching, and the administration of the Sacraments after the order adopted in each local church. Distracting elements, such as the choir, banked in "bleacher" formation, facing the congregation as though to give a concert, should be eliminated.

The trend today is to integrate the activities in the field as a part of the work of evangelism, spiritual growth, and Christian education. The importance of social and recreational activities being maintained by the church requires suitable rooms, in recognition of the fact that the church should not "farm out" any part of its character-building work to non-religious agencies.

Churches anticipating building programs are beginning to learn that the first step in a building program is not to employ an architect to prepare some tentative plans. This may be the sixth or seventh or tenth step in the program.

First of all, there must be a committee on survey, policy and program, representing every department of the church, to survey the needs, to study and adopt programs and procedures in the fields of worship, Christian education, and fellowship activities. A community survey and other studies will be included in the advance program and written programs of needs, the preparation of which may well occupy a period of one to two years, before a building committee and an architect are selected.

It is never necessary to have such a holy task as a building or improvement program accompanied by unhappy results of any kind, such as a heavy building debt, divisions in the congregation, inadequate planning or over-building. Pastors who give the religious leadership really required in the very smallest building enterprise will find themselves engaged in a truly religious task.

Community Methodist Church, Van Etten, N. Y., shows how the small church can achieve dignity and simple beauty in its sanctuary.

Youth—Recreation

Kewanna, Ind., has a population of 700. The town has no theaters, no public places of amusement, little recreation in the school. Were Kewanna a city, it would have a moving picture show. On Saturday afternoons the children—for good or ill—would flock to the cinema.

Kewanna's Methodist Church (John M. Kirkpatrick, pastor) uses Saturday afternoon to provide a "Happy Hour" for children in the town. "Happy Hour" operates like a vacation school or weekday school of Christian living. The children have Bible study, singing, handwork and play.

Into Halls of Labor

Vancouver Methodist Church, Vancouver, Wash., is located near Vancouver Kaiser Shipyard. Ninety-five per cent of the breadwinners of Vancouver Church work at the shipyard. When Vancouver Church went all-out to serve the children of laboring men in the area the Labor Council took notice.

First result was an invitation to Pastor A. Chester Wischmeier to serve as a voting member of the Labor Council. For more than two years Pastor Wischmeier has been a voting delegate, thus helping to bring about understanding between the church and labor.

Another result: Labor unions of the area recently contributed $650 toward the building fund of Vancouver Church.

World Service

The apportionment for World Service is less than $1,200 for First Methodist Church, Batesville, Ark. Members accepted $2.300, paid $3,600 for the past two years. The method employed to raise the money is the free will offering every fourth Sunday. After Pastor Horace M. Lewis' sermon, the ushers take the offering. Members clearly understand that the offering is over and above their regular pledge. The church's contributions to World Service total as much as its gifts for all other work.

Radio: Daily Prayers

National Broadcasting Company has recorded 120 prayers by clergymen representing the major Protestant denominations and the Catholic, Jewish and Christian Science faiths, for presentation to open and close each broadcast day. Prayers are recorded over Station WEAF, New York, and then sent to other NBC owned and operated stations for future use.

Social Service

Highland Park Methodist Church, Dallas, Texas, has employed a full-time Negro nurse who works among Negro tubercular patients under supervision of the Dallas Tuberculosis Association. The church also has been employing a full-time white nurse who works under supervision of the Dallas Visiting Nurse Association and who spends all her time among underprivileged people of West Dallas. Marshall T. Steele is pastor of the church.

Attendance Follow-up

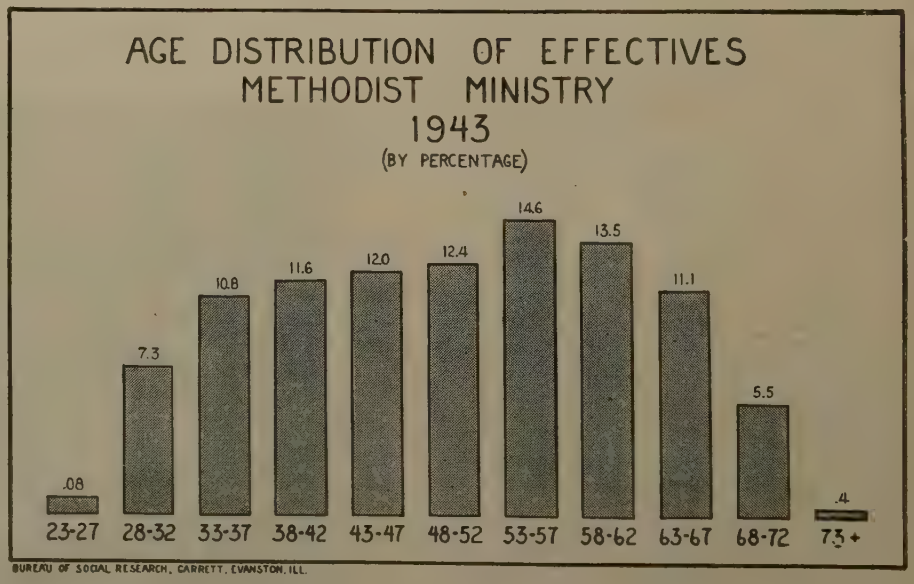
Visitors at the Methodist Church, Franklin, Tenn., may have a record of their visit sent to a friend or relative. Each guest is given a printed sheet bearing a space for name and address. Services for the week are listed, so that the one attended may be easily indicated. Name of the person to whom the souvenir is to be sent is listed on a detachable flap. The system enables the church to keep a list of visitors and newcomers.

Convocation: Town and Country

First Methodist Church, Elgin, Ill., will be host to the National Convocation on the Church in Town and Country, Nov. 14-16. The convocation is given under auspices of the Committee on Town and Country, Home Missions Council of North America, and the Federal Council of Churches.

Some leaders: Louis Bromfield, author and farmer; Ralph L. Williamson, Council of Churches; Clifford L. Samuelson, Protestant Episcopal Church; Henry S. Randolph, Board of National Missions, Presbyterian Church, U. S. A.; T. H. Townsend, secretary, Methodist Rural Fellowship; Ralph T. Templin, School of Living, Suffern, N. Y.; Samuel C. Kincheloe, Chicago Theological Seminary; H. H. Bennett, director, U. S. Soil Conservation Service; Leslie B. Moss, director, Church Committee on Overseas Relief and Reconstruction; Mark A. Dawber, Home Missions Council; A. H. Rapking, Methodist Board of Missions and Church Extension; A. J. Walton, Meth-

This chart is based on the ages reported by ministers of 50 annual conferences, in practically all of which 95 per cent of the ministers were covered. The chart has been published in the pamphlet, *A Study of Retirement and Recruitment in the Methodist Ministry*, by Murray H. Leiffer, Director of the Bureau of Social Research, Garrett Biblical Institute. (Chart used by permission.)



odist Board of Missions and Church Extension; Paul L. Vogt, U. S. Department of Agriculture.

Mission Study—Dramatic, Simple

Giving to conference and general benevolences has increased from $460 to $1,006 in the past three years on the Dublin Charge, Va. Pastor Tom P. Carriger and his lay leaders believe the increase is largely to be attributed to systematic missions study. This job of education may involve, for Dublin Charge, the use of pictures from *National Geographic Magazine* to dramatize World Service. It may involve illustrating each major point in a missions text with a five-minute sermon in the church school. The Service Department distributes missionary literature regularly to the entire membership. One requirement: all literature must be presented dramatically and simply.

Each year the charge presents its Christmas and Easter offerings to World Service.

War Wives' Circle

First Methodist Church, Shenandoah, Iowa, has just organized a "War Wives Circle." One function of the organization is to provide the church with an up-to-date record of servicemen's addresses.

Redecoration (Long Range)

Centenary Methodist Church, Lawton, Okla., has a long range program of redecoration. Under the leadership of Pastor Forrest A. Fields the church is accumulating funds by setting aside ten per cent of its weekly income. Tithing campaigns help.

In 1941, after the purchase of a new parsonage, the church had an indebtedness of $18,600. Officials began setting aside twenty per cent of the weekly income to clear the debt. By the spring of 1943, the church had a surplus of $3,500. With this fund a program of redecoration was started.

The church began systematically to refinish and refurnish the whole church plant. Every need of every department in the church school was considered. Rooms were repainted and redecorated. Adequate lighting was installed. The sanctuary was given a renovation. Equipment was bought.

Now the officials, having just finished their major repairs, plan to resume the program in 1945. A special drive for funds will be started next spring. The program will not hurt the regular church work. Last April, the church gave $3,630 to the West Oklahoma Conference endowment fund for ministers.

Aboard a U. S. warship, Navy Chaplain R. H. McConnell enacts a scene duplicated numerous times in the past few months. He conducts Protestant services for Navy and Army officers and men before Allied forces strike at the European continent. (Official U. S. Navy Photo.)

To Servicemen: A Place to Pray

Military units which come near Lebanon, Pa., are usually in the vicinity for a brief time. Centenary Methodist Church at Lebanon decided social entertainment was less needed than the chance for worship. Under leadership of Pastor C. F. Salkeld, the church has provided a place for groups of soldiers and their wives to meet for prayer on Sunday afternoons.

To Servicemen: The Stuff of Home

Men of Walnut Township, Montgomery County, Ind., have gone, like men of all counties in the U. S., to far places of the earth because of World War II. In the township, three churches have combined their efforts to publish a mimeographed newspaper called *The Globe Trotter*. Methodist Pastor Carl Reppert, the editor, writes an editorial on religion for page 1, presents news and comment in other sections. He has discovered that servicemen like "the commonplace things which parents neglect to write about, and which are the stuff of home—how crops are coming, humorous happenings, births, deaths, marriages, Hoosier basketball scores."

To Servicemen: Photos of Home

Last Easter, Harmony Methodist Church, Mankato, Kan., had a new idea about what servicemen would like to receive from home at Eastertide. Churchmen had a professional photographer take pictures of choir and congregation to mail to men overseas. Small size photographs were selected for mailing convenience. They were sent in regulation size envelopes under three-cents postage rates. Accompanying the photographs was a letter carrying Easter greetings from Pastor Elmer L. Brooks.

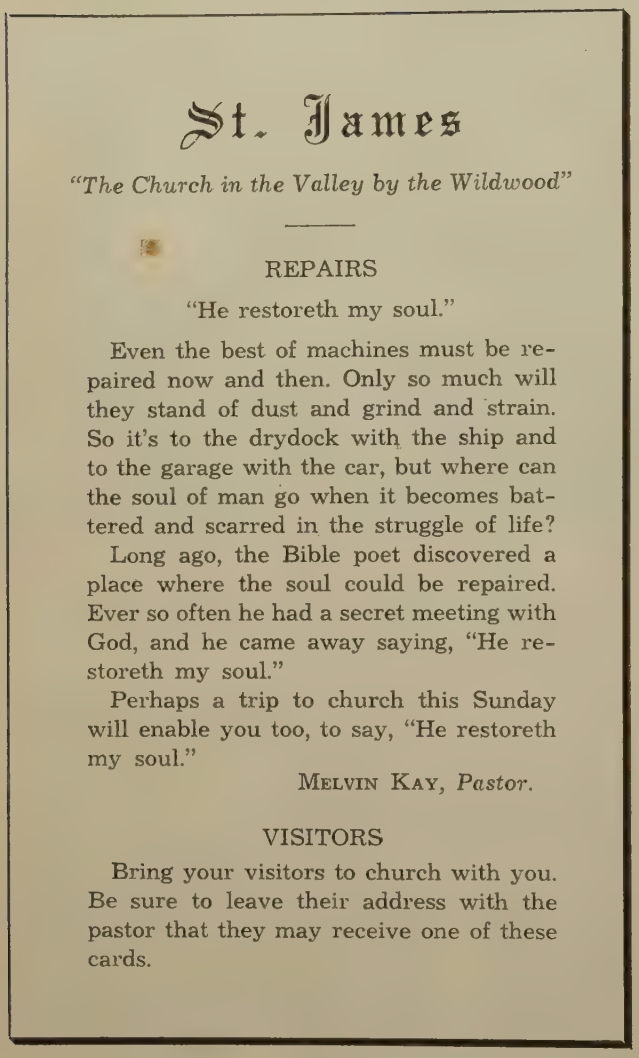
10,000th Guest

First Methodist Church, Hollywood, Calif., maintains a dormitory for servicemen coming into the Hollywood area. Pastor Glenn R. Phillips' officials have set up a regular committee for the work under the leadership of Michael Loftus, a layman and social worker.

Recently the 10,000th guest was registered in the dormitory, which can house 140 men, providing writing materials, free Bibles, and other literature.

Religious Literature

The Methodist Church at Crosby, Texas, has a membership of a few more than 200. Without neglecting other religious literature, Pastor George M. Horne has succeeded in placing *The Christian Advocate* in a total of 92 homes in the charge.



St. James

"The Church in the Valley by the Wildwood"

REPAIRS

"He restoreth my soul."

Even the best of machines must be repaired now and then. Only so much will they stand of dust and grind and strain. So it's to the drydock with the ship and to the garage with the car, but where can the soul of man go when it becomes battered and scarred in the struggle of life?

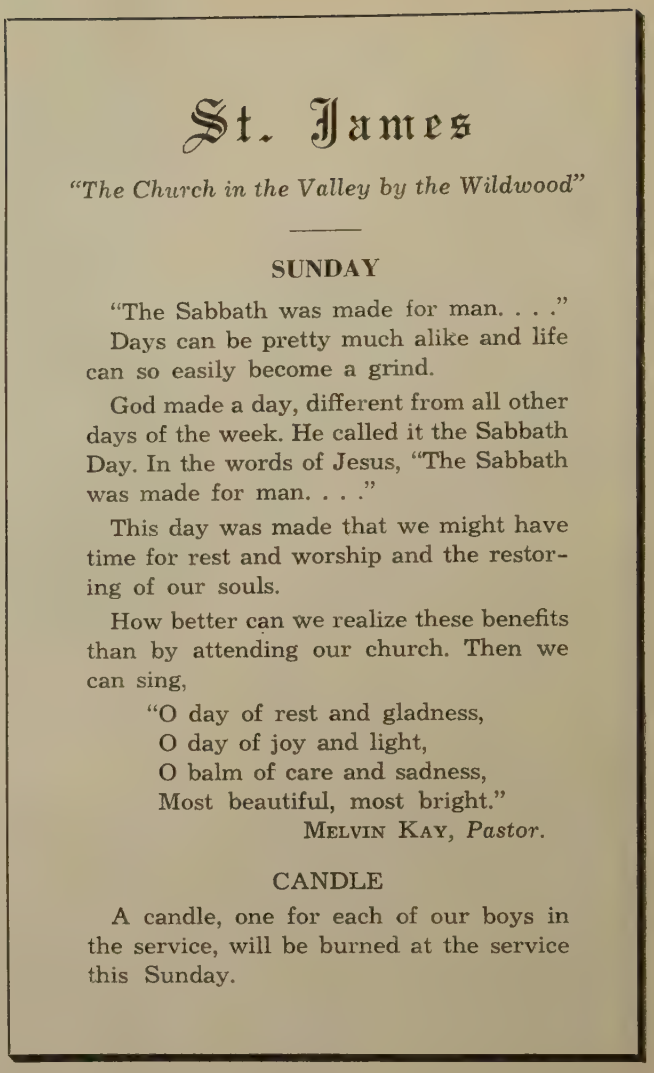
Long ago, the Bible poet discovered a place where the soul could be repaired. Ever so often he had a secret meeting with God, and he came away saying, "He restoreth my soul."

Perhaps a trip to church this Sunday will enable you too, to say, "He restoreth my soul."

MELVIN KAY, *Pastor.*

VISITORS

Bring your visitors to church with you. Be sure to leave their address with the pastor that they may receive one of these cards.



St. James

"The Church in the Valley by the Wildwood"

SUNDAY

"The Sabbath was made for man. . . ."

Days can be pretty much alike and life can so easily become a grind.

God made a day, different from all other days of the week. He called it the Sabbath Day. In the words of Jesus, "The Sabbath was made for man. . . ."

This day was made that we might have time for rest and worship and the restoring of our souls.

How better can we realize these benefits than by attending our church. Then we can sing,

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright."

MELVIN KAY, *Pastor.*

CANDLE

A candle, one for each of our boys in the service, will be burned at the service this Sunday.

At Worton, Md., St. James Methodist Church has discovered that weekly cards like the above stimulate attendance.

DRAFTING THE POSTCARD

"Church bulletins are impersonal. Littered pews testify to the fact that bulletins seldom get home. But everybody likes to get a letter, or its humble substitute, a postcard." Thus reasoned Pastor Melvin Kay when he decided to try an experiment with postcards at St. James Methodist Church, Worton, Md.

Pastor Kay began sending postcards (see above) to more than 100 families each week. The response was gratifying. Regular attendants were enthusiastic. Persons on "the fringe," though wary of sermons, would read the cards. Numbers came to church as a direct result of receiving the weekly cards. For variation, Pastor Kay changes the colors of the cards every season: green for sumer, brown for autumn, red for winter, gold for spring.

BIBLE READING

Global war, says the American Bible Society, is making people more conscious than ever of the place the Bible must hold in their lives. During Advent this year, the Society will sponsor a nation-wide Bible reading. For a 33-day period, from Thanksgiving to Christmas, the Society is asking church groups to sponsor Bible reading.

THE WORLD OUTLOOK

A missionary sermon now and then is less effective than regular preaching that is cognizant of world-wide problems. The Church is a world-wide force, not merely a local society.

These are principles around which the World Service and missionary efforts of Methodist-Presbyterian Federated Church, Edgerton, Ohio, are organized. Pastor William L. Horst uses his parish paper to keep missions work to the fore, stresses in his preaching the world-wide aims of Christianity.

These methods prepare members for understanding the broader objectives of missions presented by world missionary leaders. Last autumn, Pastor Horst climaxed a year of World Service emphasis by bringing to his church five outstanding speakers to present the whole field of missions. The speakers: Corliss P. Hargraves, executive secretary Interboard Commission on Missionary Education; T. T. Brumbaugh, former missionary to Japan; A. W. Wasson, secretary, Latin American Board of Missions and Church Extension; Murray Titus, president, Lucknow Christian College, India; Stanton Lautenschlager, Chengtu, West China.

The Lectionary Comes Back!

by

W. R. BASHAM

On Southport Circuit, England, Pastor Basham experimented with "a scheme of public lessons" and found it effective. This article first appeared in *The Methodist Recorder* (London) under the title, "Interpreting the Scriptures."

SOMETIME ago I received a letter from a young Methodist who complained that our church had no lectionary. She was weary, she said, of listening Sunday by Sunday to the same well-worn passages of Scripture—35th, 40th, and 53rd chapters of Isaiah; the 23rd, 91st, and 103rd Psalms; the 8th of Romans, the 13th of 1st Corinthians, the Beatitudes, the 15th of Luke and the 14th of John.

Surely there were other passages of Scripture worthy of being read. Why should not Methodist preachers follow a scheme of public lessons so that overlapping might be avoided and congregations have a more comprehensive knowledge of the Bible? Couldn't something be done about it?

I replied that something *had* been done about it; Methodism had a lectionary. There were four specially chosen Scripture readings for every Sunday in the year, and all Methodist preachers (lay and ministerial) were directed by our conference to read them. The fault, therefore, was not with conference, but with pastors who disregarded conference directions.

I sent this letter, however, with some uneasiness, remembering the many occasions when I myself had shirked the discipline and indulged in my favorite passages; and on making inquiry at the preachers' meeting I discovered that the majority of my brethren were cheerfully guilty of the same disobedience. Several of them explained that they chose their readings as they were "guided by the Spirit," thereby implying that the Lectionary Committee was *not* guided by the Spirit. Some never read more than one lesson at each service.

In that meeting I vowed that, for a year, by way of experiment, I would adhere rigidly to the Conference Lectionary, and would read two lessons at each service; a resolve which was strengthened by a remark by Dr. Waterhouse that "the growing practice of utilizing only one lesson from Scripture can result only in lessening knowledge of the Bible in days when it is less read than at any time since Tyndale."

This resolve was not always easy to fulfil (on the second Sunday in Advent I wrestled manfully with *Balaam the Son of Beor, the man whose eye was closed*), but the experiment, as a whole, has yielded such unexpected fruits, both in people and preacher, that I deeply regret not commencing ten years earlier. The Bible, for them and for me, has become a new book because of this manner of reading it.

From the outset it became clear that a concise word of introduction must preface each appointed lesson. Better no lesson at all than an unintelligible one. But to make quite sure of this I asked one of our senior scholars, an intelligent secondary school girl of eighteen, if she would read to me the first twenty verses of Isaiah, which happened to be the appointed lesson for the following Sunday evening.

She stumbled through the passage in a hasty, mechanical fashion, and by the very tone of her voice it was obvious not merely that the passage was unintelligible to her but (which was much more significant) that she had not the slightest expectation that it would make sense. To her, as to most moderns, the Bible is a vague, cryptic, mysterious volume, out of touch with real life. It is to be reverenced, but not enjoyed; read, but not understood.

Being thus convinced of the need for some introductory remarks, I gave the congregation, the following Sunday, a brief summary of Isaiah's career.

These introductory remarks (occupying less than two minutes) transform a duty into a delight. Lassitude and indifference vanish and the congregation enjoy what once they tolerated, because now they *understand*. An increasing number of people are bringing their own Bibles to follow the reading. For the past year I have never read a single passage from either Old or New Testament without some introduction.

The results of this practice may be summed up as follows: (1) The people are learning how to read the Bible. (2) They are coming to enjoy the Bible. (3) Those whose needs are not supplied in the sermon (and there are such in every congregation) frequently hear God speaking to them through the Scriptures. (4) I have discovered for myself undreamed of treasures in Holy Scripture and have found more texts than I shall ever be able to preach on. (5) Whereas, once upon a time, the high spot in the service was the sermon, now the so-called "preliminaries" are charged with significance and the whole service becomes a delight. (6) Strangers drop in from time to time, not to hear the sermon, but, oddly enough to "hear the lessons read." (7) This comprehensive and intelligent use of the Scriptures throws a flood of light upon some of our greatest hymns which are, otherwise, unintelligible.

Here, then, is something which requires neither oratory nor scholarship. Any preacher who possesses and knows how to use a good commentary has all the necessary information at his finger tips. Let him read through his lessons not less than half a dozen times during the week (what a delightful thing it would be if all preachers, lay and ministerial, could unite for an hour each week for this purpose). Let him master the facts, entering deeply and with imagination into the appointed passages, living, as it were, in the mind of the writer until he has possessed for himself the precise meaning which the writer intends to convey. Then, on Sunday, let him make his introduction very concisely and simply (as to a child of twelve). Let him tell the congregation who wrote the passage, when, where, and why it was written, and to whom it was sent. Then let the lesson be read simply (not dramatically), and slowly (plenty of pauses that the people may drink it in . . . what a rare luxury to hear a lesson read slowly!).

Let any preacher try this for one quarter and he will be amazed at the results. Our people are not reading the Bible—because they do not understand it.

homiletics

The Sermon Is Born

By JAMES S. CHUBB

Firsthand contacts with the preaching problems of pastors make James S. Chubb a valuable man to have as a contributing editor of *The Pastor*. He is associate secretary of the General Board of Evangelism.

EARLY in my studies at the seminary I observed that the best preachers who came to our school reported that sermons were a long-time product. Our own teacher had said that, but he did not preach well enough to carry much weight with me. Some sermons come to the surface all at once; others are gradually built after repeated failures. It did not occur to me at first that the same principle was working in each of these extremes, for the birth flash in the one instance and the arduous work in the other case were both labor pains.

Considerable time is required for an idea to work down into one's subconscious and out again—usually about five years as a minimum and sometimes ten years or longer. When an idea pops full blown into our mind, it is a delightful exercise to trace that idea to see when we first encountered it. After reflection, we usually discover that the idea really appeared years before.

This leads me to the first point about good sermons: one must start his preperation long enough ahead for the ideas to be emotionally ready when the sermon is preached. Many men prepare their preaching a year in advance, at least as to subjects and specific content of material. Some men look five years ahead, but the rule is to prepare in the summer for the following year. Then the mind can be quietly gathering material, calling up associations, and observing needed material. All this is quite aside from the deliberate, conscious preparation of the sermon.

If one builds his sermons for a year in advance, he will discover that they have a great spontaneity. The reason is that the emotionalizing of ideas is a time job, most of which is done silently in the depths of our subconscious life.

After the subject and the general ideas are set down, then what? Ideas will occur to us from time to time. These precious ideas should be jotted down and filed with the sermon subject. They will be needed in the final preparation. If an illustration or idea is jotted down, it is more deeply impressed upon our thinking and is more easily recalled when needed.

I specifically prepared my sermons early in the week. I arose early on Monday morning and worked out the detailed outlines for the next Sunday. Very frequently the material came to me in abundance, much of which I did not really know I possessed. After several years of this habit, I discovered an aptitude for outlining on Monday, an aptitude which I did not possess at any other time.

Wednesday morning was devoted to the specific writing of the Sunday morning sermon, and in giving finishing touches to the other Sunday sermons. I discovered that, when the habit was established, the spirit and the mind worked together to produce unusually good results, at least for me.

This preparation allowed me the remainder of the week for mulling, finishing touches, discovery of poor places in the sermon that did not fit the congregation, and most of all, location of ruts in preaching, that which a congregation labels "old stuff." I was in ruts enough as it was; I don't know how deep these ruts would have become without those three precious days to locate them and crawl out before Sunday.

Frequently the sermon of Sunday morning was not at all the sermon of Wednesday morning. This was usually a distinct gain. It was not unusual for me to change the whole thing as late as Sunday morning, and I have been guilty of changing it even after the service began. One does this especially as he gets older and learns to sense the mood of his congregation. It is a response to the active work of the Spirit. A lazy man cannot afford to change suddenly, but a diligent man can trust his leadings at the last minute. One must have a time preparation for his sermons to be spontaneous and subject to adjustments as occasion demands.

Where do the materials come from? The answer is that they come from everywhere. The incidents in the lives of people are the best material one can get, outside biblical material. The Bible is still the greatest source for ideas, quotations and illustrations, but human interest is the next greatest source. The worshippers are people, and well-chosen human experiences and incidents give them a picture of themselves. The one thing to watch is that we do not betray confidences, nor use illustrations from lives of the people in the parish. The reading, thinking and contacts that we have made through the years will come running to make their contribution, when we specifically start to finish the outline or write the sermon. The mind is so made that it works that way, if we trust it.

There are times when one will want to make specific studies for his sermon and this should be conscientiously done when needed. But for the most part the sermon is already in one's system when the week comes to preach it, and not much can be done to help then. Premature or enforced birth of sermons is painful both for the minister and for the congregation.

There is a further reason why I believe that sermons cannot be studied out the week they are preached. A sermon is not a finished dissertation and never was. It is a word for God, a testimony concerning life or a great religious truth applied to the life of the congregation. It is an emotionalized word about God's ways with men. Hence it must be a combination of mind and heart and of the experience of men. This combination makes it much more than a piece of religious logic. The sermon is a prophetic utterance from God through the minister to the congregation. Prayer time and silent time are essential to make this prophetic function real.

Man is, moreover, not a reasoning creature. The psychiatrists have proved this. We must not throw away our minds, but our capacity for ideas and information is limited. People do not remember what they have heard, but the point of view and the effect which a service has on them may recast their whole life. Great preaching has to do with our feelings about God, about our fellowmen, about our sins and our purposes, as well as our truths of them. The minister must feel these as well as think them. This is called "heart-felt preaching." Hence good preaching is an "out flow" rather than a construction.

So we use illustrations, biblical quotations, and incidents, information and studies to help the congregation feel God, see Christ, and want to live the Christian way. What we use is not only important, but the feeling and attitude which we express is also equally important. Spontaneity and moving emotionalism require long-time preparation.

The minister of necessity must be a wide and deep reader. I found that I needed to be studying some subject all the time. This required exact scholarship and a certain type of discipline that makes one careful. Each subject that he studies gives him additional authority. The preacher must read widely both current and ancient classics. He does not read for his sermons; he reads to know, and the sermons will be there when needed. A well-furnished mind underwrites a plentiful supply of preaching material. Lazy and slothful men find preaching to be "much wind signifying nothing," whereas the informed minister will find much to preach about and the congregation will be astonished at the wisdom of his words.

Spiritual preparation is as important as the actual outlining and writing of the sermon. The minister is a spokesman for God or he is not a Christian minister. He is not preaching his own thoughts, nor is he lecturing to his congregation—he is bringing good tidings from God. This demands much time in prayer and in silent meditation. The minister cannot speak well for God unless God is his friend and companion. It took hours of prayer for me to prepare both the sermon and the daily ministry. I had to arise not later than 6:30 A.M. on any occasion and usually much earlier than this. I am convinced now that not less than an hour of daily devotion is necessary for me.

A minister in our conference once said he never spoke a word after supper on Saturday evening unless it was necessary. When one of the brethren facetiously said that he ought to prepare his sermons earlier, the minister replied, "I have them prepared, but I give that time to God to speak to me." I tried his hint and found that it worked. That silent time puts the finishing touches on the sermons, but more than that, it also gives one the right heart and attitude for Sunday.

A light breakfast, an early rising, and a sensitive spirit were essential for me on Sunday morning. Sometimes a whole new sermon was there, and I finally got to the place where I trusted those last-minute thoughts. Usually, the needed illustration and ideas would come at the last minute. Whether they did or not, I was waiting for the last-minute divine inspiration. I figured that if I took my job seriously, God would not let me down. It worked too.

The spiritual and mental preparation then must march hand in hand. Both are required if one is to preach spiritually and effectively. If the service causes the people to look to God, He will instruct them much better than we can. When the people leave the service desiring to be better people, when they have a vision of themselves and their duty, and when they are made to feel better about life, the service and preaching have fulfilled their function. I am speaking now about the regular service of worship and sermon, not the special occasions of evangelism and instruction.

The time element is quite essential in this. A minister whose mental and spiritual springs are running, like brooks through a forest, will have a naturalness and ease in spiritual life because it is a natural and normal part of his experience. His very naturalness in speaking and companionship with spiritual things will highly recommend him to the congregation.

When one conducts the worship service, and most ministers do, one must ever keep in mind that the worshippers are God's children and they need to know Him better than they do. They need to know more of the joys, delights, and services of religion, as well as the severities, disciplines, and responsibilities of it. This the minister does by depending upon the presence of the Spirit. When the time comes for the sermon, the atmosphere and attitude of the people are ready for him to speak a few brief and pointed words.

I have preached frequently and will do it now, three times on a Sunday morning, and found that each sermon increased in effectiveness. I never hesitated to take a Sunday school class before the service. The preparation for the day had been made, and there was plenty of energy for the day's work. One is not preaching to bring glory to himself, nor to make an impression upon the congregation through his own efforts—he is the workman of God to do the best he can with the opportunities that God has presented. This attitude makes it possible for one to preach easily and confidently, and to draw upon the limitless spiritual power of God. The minister is a transmitter and ambassador, not the professional man out to do a job on his own strength.

It is easy for us to be morally insen-

sitive. I am not now referring to the moral dissipations, but more especially to prejudiced attitude toward one's family, dogmatism, and impatience concerning the congregation. As one grows older, he needs to trust his fate to God. This is an essential Christian trait. I had to realize that what happened to me was not important. After doing what seemed to be the best thing, I left the results about myself to God. It worked out all right, too, much better than it could have, had I kept an eye on myself and my personal welfare. One cannot be oblivious to the effects of his work, but when one does his best, he can leave the rest to God. This is a fundamental moral attitude.

Then there is the relation one has to his congregation and to people in general. We are servants of the people. We must love them and understand them. In earlier years I condemned people. I haven't the heart to do much of that now. That conviction stems from long hours in a counselling room listening to the troubles and concerns of people.

This love of my people, even of the sinful ones, gave me countless new preaching insights and saved me from severity of judgment. It enabled me to speak more directly and usefully to the sick and distressed. The people need love, understanding, and a gentle hand, quite as much as anything else. God gives them this and the minister can afford to give it too.

This does not overlook sin and the terrors of sin. But one can show the hideousness of sin, as a good teacher does and as the Master did, in other ways than in the hair-raising method of the reformer.

Then one finds that there are many things in the way of personal ambitions and desires which he must give up, because there is not enough time to do everything. The first things must be made first, and anything which one has, God can have. This is the old Abraham and Isaac temptation, which in one form or another confronts every person. God demands the best that we have, and while He will not always take it, as in the case of Abraham, one must be willing to give it up. This gives real spiritual security and spontaneity.

It is fun to preach when one has paid the price so that ideas, moods, and themes come rushing into the mind faster than one has opportunity to preach or teach. I believe that such a "rushing" is the normal thing for the minister who disciplines himself and systematizes his life.

The Cross and Man's

Otto H. Houser is superintendent of the Grand Junction District in the Colorado Conference. Admitted to his conference in 1911, he has served charges in Manila, P. I.; Troy, N. Y.; Berkeley, Calif., and Denver, Colo.

THERE is a long invisible road that keeps running on and on round all the earth. It was made by the feet of Him who is the world's Savior.

On this road many dramas have been enacted. There was, for example, the drama of a blind man calling, *Jesus, thou Son of David, have mercy on me.* And the man's sight was restored. Or there was the drama of a Galilean, riding a donkey down a hill, across a brook and up a hill into a city while multitudes cried, *Blessed is He that cometh in the name of the Lord.* Or there was another drama of two men being joined by a third who said, *What communications are there that you have one with another while you walk and are sad?*

But the drama I want to speak to you about took place when a man climbed a tree and saw the world's Saviour.

The story of Zacchaeus is a familiar one. As one reads it he becomes aware that three objects are found in it. One is a tree. The other is a house. And between that tree and that house runs a path. They are all associated with Zacchaeus.

But Zacchaeus is not the only person who has a tree, a path and a house. Every person has. The tree is the thing one is up. It gives a point of vantage. For example, a man showed Bishop Hughes his broad acres and said, "Bishop, did I understand you correctly when you said in your sermon that I did not own this land?" Replied the Bishop, "Ask me that a hundred years from now."

Some people view life from the top of their wealth, their conceits, their virtues, their handicaps. But every person has some point of vantage from which to view life.

Then every person has a path. That is the way he is on. It is the pattern his living cuts. The Jew had his Ten Commandments; the Roman, his law; the Greek, his art; and the American, his democracy. Biographers say that George Washington lived his life by the 110 maxims and precepts he found as a young man. So do we have a pattern by which we live. It may be a hate or a love—but it is a pattern on which we cut our lives.

Then every person, like Zacchaeus, has a house. That is the goal toward which we move. We are like children going through a department store, choosing this cart, that toy, that gun. But ends are not gained by wishes. For if wishes were horses, beggars would ride. Ends are determined by paths. As we choose our pattern, so are our goals decided for us.

Like Zacchaeus, we all have our trees, our paths, our houses.

But Jesus was like Zacchaeus too. He had a tree. It was a cross. That was the thing He was up. But it was not a rude thing of wood. Had it been that, it would have been His end. But the Cross to Him was a point of vantage. From it, He viewed life. When the

Vantage Points

A SERMON BY OTTO H. HOUSER

cruiser lay almost on her side in the dark, the young sailor heard his young friend cry out in terror. "What's the matter, Bud?" he said. "I dropped my life belt over the side," came the reply. "Here, take mine. I can swim," the young sailor answered. And for four hours he swam in the dark but he saved his friend. That is the meaning of the Cross.

Then like Zacchaeus Jesus had a path. You can see him on it in the 4th of Luke. He went into the wilderness with God. He came out of the wilderness with God. He went through the wilderness with God. For each of the temptations he met with God. It was His path—the pattern He cut in life. From it He never varied. Big enough to mark Him as the world's mightiest teacher, it was great enough to make Him the world's greatest Savior. All saviors take their patterns from Him.

But like Zacchaeus, Jesus had a goal. Who can miss His call, *Follow me*, as he views Jesus' life. And thus the ages have been given a character goal. Or in the realm of the social, Jesus sets up the Kingdom of Heaven. It constitutes the far-off end toward which the whole complicated life of mankind must move or be lost. But in the realm of the eternal also, Jesus gave to each a goal. It is heaven. How seldom, indeed, do preachers speak of heaven.

Yet hear the giants of the eternals call. John says, *Eye hath not seen nor ear heard the things that God has laid up for those that love Him.* Paul calls out, *I have fought a good fight. . . . Henceforth, there is laid up for me a crown.* Jesus cries, *In my Father's house are many mansions.* And be we city-bred or country-reared, we have our heaven. To the one it is green fields and rivers and trees whose leaves are for the healing of the nations. To the other, it is a city four-square with golden streets, pearly gates, and jasper walls. But it is Jesus' goal.

As we view the tree, the path, the house of Zacchaeus, can one help it if he wonders what would happen if Zacchaeus forsook his own path and took that of Jesus? We need not stand long in doubt. Read the story. For in his own house Zacchaeus became aware that he had taken Jesus' path. Hear him say, *Lord, the half of my goods I give to the poor and if I, by false accusation, have robbed any man, I restore it four-fold.* That is what Jesus always does to the person who chooses what Jesus has. Jesus may begin at my tree and walk on my path and arrive at my house, but in the end one discovers that all has been transformed into His.

Then this is a very troubled old world, too. Its wounds and pains and troubles need a remedy. But that remedy is sure. For look at the man up a tree. It was an inner urge that induced him to climb. He wanted to see the greatest and best as it passed by. But everybody does this at some moment or other. We were made that way by Him who made us. There is something within that bids us seek the Highest and Best. Do not grow an inner defeat. It is not inevitable. For God put an urge upward in our souls. That is the inevitable something of which all are made.

Yet if the gloom and dread of defeat haunts the age, look at the foot of the tree. He stands there calling, *Zacchaeus, come down. For today I must abide at thy house.* How strange that the low gets up the tree and the High gets under the tree. But there is assurance there. As there is an inner urge up to God, there abides in the heart of God an urge down to men. Said a boy, "I can't find my father."

"Is your father a big man with an earnest look on his face as if he had a good heart?"

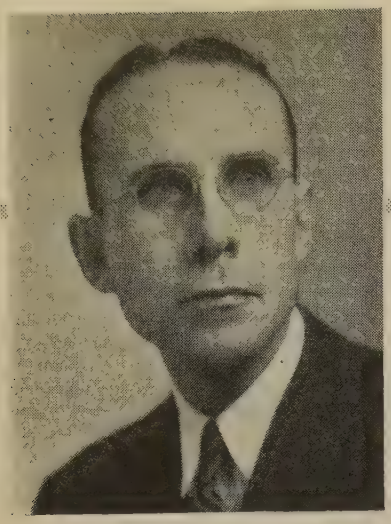
"Yes, that's my father," said the boy.

"Go right in the direction you are going. For your Father is coming your way." When two persons are looking for each other, though the world is as big as all out-of-doors, they will find each other. All they need is time.

Now if there is anything true of the present age, it is that it is lost. Our great leaders do not know where we are. They speak to us about blood and sweat and tears, about Atlantic Charters and four freedoms, about conditions of peace and spheres of influence. But who can tell where we are. We are somewhere off the road. But I know Someone who knows where we are. Hear Him cry, *The Son of Man is come to seek and to save that which is lost.* We may not like to remember how we got in but He can show us how to get out. For that is His way with men.

Some summers ago I was lost in the Canadian woods. The path had run out and I could not find it. Fear like ruin itself came upon me. Then into my mind came an assurance. "He is in your house and in your church and over on the island, isn't He? Then He is here." That was an assurance indeed. On and on I stumbled in the late evening gloom, and after what seemed centuries, I came out on the lake. I had not been there for more than a few minutes until out came the old Indian, our guide, on a slow trot. "How did you find me?" I asked. "I tracked you." The story is a parable. In me an urge to get out. In the guide was a will to get me out. And where two are working to the same end, they get together at last. What a hope, a truth, an assurance for a lost world now and always.

And so we come to the place where we began. There is a long, invisible road that keeps running on and on every place. It was made by the Savior of men. On it is enacted many a drama. But the greatest drama that one can know is that which transpires to make His point of vantage, His pattern, His goal, our own.



Alcoholism and Human

By LLOYD H. JONES

"The disease cannot be successfully dealt with by doctoring the observable symptoms only," says Lloyd H. Jones, whose years of experience in pastoral counseling have caused him to look into personality depths to discover the causes for alcoholism. He serves Buchanan Methodist Church, Amarillo, Tex.

EVEN in ancient times men had discovered that alcoholic beverages produced certain effects upon the persons who drank them. Although they had observed these effects, they did not know the reason for such effects. The conclusions as to why they drank these beverages were drawn from very general observations. Their statements regarding these effects are consequently very simple, such as *wine that maketh glad the heart of man . . .* (Psalm 104:15), or the oft quoted Proverbs 23:29-35 which refers to the adverse experiences attending drunkenness.

A little less naive are the observations and conclusions today of many persons on this rapidly increasing problem of inebriation. The traditional approach deals largely with alcoholism as a matter of the temptation of weak willed persons by a habit-forming beverage to which drinking associates might introduce them. In this approach the common observation regarding the setting conducive to the indulgence was largely sound. That alcohol is habit-forming when used in beverage form has been substantiated by scientific research. The fact that a person once addicted to the use of alcoholic drink usually kept at it regardless of the professed desire to quit seemed to justify the conclusion that the failure to do so was due to a weak will.

These conclusions, however, were such as might be drawn by one looking from the outside upon the victims of alcoholism. Even the drinking person himself, due to his lack of self-understanding, might concur in these conclusions without suspecting the much more involved and basic reasons for his use of alcohol. The problem of alcoholism is basically a very complex personality problem rather than a problem of drinking associates, a weak willed person, or a tempting and habit-forming beverage, even though any or all of these factors might be involved in any particular case. Still the problem is essentially *the problem of a sick personality.*

Alcoholism is only a symptom of an underlying personality sickness having as its center of infection some feeling of inadequacy, inferiority, confusion, conflict, fear or frustration, and *the consequent struggle* to achieve an opposite objective. These conditions are usually found to take their rise out of circumstances which existed in very early periods of the individual life and are aggravated by kindred current circumstances in the experience of the person.

We must understand that the alcoholic is caught in the grip of an inner struggle *against* his feeling of inferiority on the one hand, and on the other hand *toward* a sense of well-being. The achieving of a sense of well-being in the face of threat is usually sought by the strategy of compensation. The form the compensatory effort takes, that is, his method or his recourse or the alternatives he pursues, may or may not have an obvious connection with his inferiority-producing situations. In some cases the victim is aware that certain prevailing or recurring conditions contribute to his feeling of inadequacy or defeat. He may recognize also that it is in relation to these conditions that he resorts to the use of alcohol.

An illustrative case may be cited. There was a family the father of which was an industrial worker of around thirty-three years of age. The mother was approximately the same age, and the two children, a boy and girl, were nine and six respectively. The father was reared a Methodist but in adulthood had been inactive and had been induced to join the Catholic Church with his wife who was reared a Catholic and continued faithful in that communion. Only while actually at his employment was the father sober except for rare intervals.

The man came for help. In the course of the interview he was asked the direct question as to why he drank. He responded frankly, in his temporary freedom from inhibitions due to intoxication in some degree, by revealing what was, perhaps, in his own attempts at analysis of his problem, the most concrete factor which he was able to identify. The problem revolved around his most intimate marital relationships. There was definite conflict here, complicated by his wife's Catholic training regarding marital intimacies. In this and in other interviews other factors emerged, several of which were felt by him but which had not been brought to focus in his mind. Four things seemed to stand out rather prominently as contributive to his delinquencies: (1) conflict over desire for denied intimacies of the marriage relation; (2) feeling of guilt for deflections from his earlier religious ideals and church relations; (3) inferiority feeling in relation to his wife who, as to her religious life, was very faithful to her Catholic practices, and was generally rather efficient; (4) conflict over Catholic practices, requirements, and tactics employed by the priests in dealing with him.

This case suggests something of the maze of complexities involved in most problems of alcoholism.

The individual struggle with alcoholism is actually a sham battle (but appearing very real to the person) against conditions which, according to the individual's feeling, have significant bearing upon his self-esteem and also upon his relations with his fellowmen, in particular his competitive or com-

parative social relationships. On this plane the battle can never be won, for it achieves only the further exhaustion of precious human resources, leaving a trail of misery. Only above and beyond this plane can the real battle ever successfully be waged and against the real foe rather than his shadow. The disease must be dealt with in terms of its real nature and at the center of infection.

Any social conditions which tend to make the individual life less tolerable and less meaningful are productive of personality complications which contribute to alcoholism. The family as the basic social group has much direct bearing upon this total problem. Most chronic alcoholic delinquencies can be found to have their roots in family situations in which unwholesome elements persist. The personality problems begin, almost universally, in earliest childhood, not as problems of alcoholism, of course, but problems which under unfortunately appropriate conditions can easily become alcoholic. In the adult situation, where alcoholism is most rampant today, it might be suggestively observed that a nagging, unsympathetic, "super pious," or spendthrift wife, or a neglectful, philandering, domineering husband, or one lacking in understanding can be elements of family life complicating the existing personality problems which often find expression in alcoholism.

The basic personality problems which emerged in childhood continue to operate in adult life. Daily situations and conditions furnish the occasion for behavior which is conditioned by these deeply imbedded patterns of response. For instance, the person who feels that he must compete for popularity, attention, understanding, or against unfair or unequal advantages, or for self-expression under repressing conditions may resort to a variety of unsocial or antisocial forms of behavior, among which may be alcoholism. Fear of failure, the yearning for sympathy, loneliness, the hunger for love, a sense of guilt—all may be contributive conditions to alcoholism.

The foregoing discussion is an attempt at understanding the person with his problem which expresses itself in part, at least, through intoxication. We should now consider what to do about it. Sound religion is the only equipment adequate for dealing with the problem. It must be religion that is God-centered, daily manifested in the living relationships, and otherwise psychologically sound, the basic principles of which are experimentally verifiable and in harmony with reality. In the individual application of basic religion to personality problems, one must be led to find and pursue the direction *away from preoccupation with himself* in pursuit of a program of worth-while and humanly constructive endeavor. He must be encouraged to channel his energies toward ends which are worthy of the best a human being can give. Cooperation with other persons of high vision toward the realization of better conditions for all gives the individual a sense of social unity, legitimate self-esteem, and the feeling of *belonging* which furnishes stabilizing social rootage.

Such a procedure tends to lead the person out of his old pattern of life by which his vital energies were dissipated in sham battles in which he attempted to gain or maintain an imagined egoistic status on his personal rating scale. This tragic and defeating pattern of centripetal living is in the background of all escapist tactics.

In the attempt at helpfulness, let us avoid further complicating matters by the overworked and erroneous tactic of seeking to deepen the sense of guilt under which the alcoholic is already laboring. That is to drive him inexorably toward the thing from which we would have him freed.

The over-all endeavor to restore an alcoholic may require the adjusting of the whole family pattern so as to relieve prevailing tensions or conflicts as contributors to individual alcoholism. A change in employment may be helpful in certain cases. The adjusting of other conditions is frequently found to be valuable. Medical advice and treatment is needed in many cases and even hospitalization may prove helpful, even necessary, at critical stages. But at best, these measures may be only advisable expediencies in the handling of the more basic human problem, a poorly adjusted person.

In these days of unusual stress and suspense, unsure people are reaching out in many directions seeking to find their way in life. This situation furnishes the unique opportunity for commercial interests which deal in alcoholic drinks. A daily paper during the early days of the invasion of Europe carried an article about a mother who had reason to believe her son was among the invading army. She testified that, not knowing what to do in those tense hours, she got very drunk on her husband's liquor, even though she said it was her first time to get drunk. This is not altogether surprising, since many of the newscasts are interspersed with alluring recommendations of some brand of alcoholic drink, the makers of which sponsor the program.

Exploitation by the liquor interests of these common human personality deviations for the sale of their products is a social problem of the first magnitude. The liquor business has learned that these human problems constitute a self-perpetuating source of demand for the use of beverage alcohol. It capitalizes on this vast human sickness. In so doing it infinitely complicates the alcohol problem, rendering healing much more difficult.

The nature of beverage alcohol and its effects upon the human being have not changed and are not likely to change, but the conception of the minister and church people regarding the relation between the use of beverage alcohol and personality problems must become more adequate by becoming more factual, that is, more scientific both physiologically and, in particular, psychologically and sociologically. The application of sound religious principles to the total problem is essential.

The total problem is much more vast and includes many more elements than has generally been recognized. Community and national moral ideals and practices, the prevailing conception of marriage and home life, the economic structure, and many other general factors have significant bearing upon the total problem. An infinite variety of constituent factors stemming from these general areas and playing their contributive part may be observed in individual cases of alcoholism. All of these possibilities have to be taken into account in seeking a cure to the problem.

Preaching the Christ

The professor of literature and history of the Bible at Scarritt College presents here the first of three discussions on "Preaching Values from the Book of Revelation." His approach is frankly historical, an approach he believes will recapture for modern man the truths of the Seer of Patmos, whose book "stiffened the backbones" of Christians in a violent and deadly age.

THE Book of Revelation goes in and out of style with amazing regularity. When the skies are sunny, other sections of the Bible come to the fore, but let the night be overcast, and the Seer of Patmos is sure to be read. The witches in Macbeth chanted "Double, double, toil and trouble." In such a time men turn to this great drama of human destiny for a light to illumine the darkness that is about them and also within their hearts.

There is a challenge in this fact for the minister. Surely if he would be timely and helpful in his preaching, he will not wish to disregard his people's interest in the Apocalypse. The fact of the matter is that the interests of the people will not be denied. If their own minister will not enlighten them concerning this suggestive book, they will go to hear another at a meeting around the corner, where too often the blind are leading the blind.

Preach the Apocalypse!

Frequently, as ministers, we hesitate to preach from the Apocalypse of John because we shrink from fanaticism and extreme views in religion. Our interest in balance and poise restrains us from entering an area where faddists have declared "open season." This perpetuates a bad situation. Furthermore it is not necessary to become embroiled in the peculiar and wierd in preaching from the Revelation. The *historical approach* to this book has removed it from this classification. We have learned to read it as its first readers understood it, without becoming permanent residents of that early day with its particular world-view.

It has been the writer's privilege to guide numbers of twentieth century college young people through the engrossing scenes which the Seer presents in his drama of the ultimate issues of history. The book has never failed to prove interesting, and what is more important, to stimulate Christian faith. On the other hand, no one of these young people has developed an interest in the end of the world and the signs of the times of a type which could be regarded as morbid and unhealthy.

Stress Great Ideas

In preaching from the Apocalypse we must lay hold of its great ideas rather than lose ourselves in the details which clothe the ideas. The treatment of a musical theme in a symphony gives us a good analogy for what we find in the Revelation. This leading theme may first be presented by the strings; later we find the woodwinds handling it, and again, the brasses and strings develop it together. It is the same theme heard in different keys and tones. One could easily miss the message of the symphony as a whole by concentrating on the details of its treatment. It is the same with the rich and varied symbolism in which the great conceptions of the Seer of Patmos are presented. Brilliant, startling and dramatic, they assert and re-assert his leading ideas. It is the *ideas*, however, and not the flaming colors in which they are garbed which are important for us.

By way of illustration let us take the Christ of the Apocalypse. How could we preach this Exalted One to our people today? Jesus is presented to the Christians in Ephesus under three main conceptions in this work, the Son of Man, the Slain Lamb, and the Royal Warrior who is the King of Kings. Although there are striking differences between these conceptions, it is one and the same Jesus who is depicted. A literalist might well ask: "Which one of the three is actually Jesus, since obviously he cannot be all three at one and the same time?" This is just the point! John is talking about the same Jesus in each different presentation. At every moment there is that in the nature of Jesus which corresponds to the Son of Man, the Slain Lamb, and the Royal Warrior.

The Son of Man

We have designated this presentation of John as that of the Son of Man. As a matter of fact, this name is not given to him in a formal sense. It is not a title as it was on the lips of Jesus. Rather John speaks of him as *one like unto a son of man.* What he has in mind, however, is an exalted, powerful and authoritative Figure, such a one as we need today to point the way and assure us of the outcome of world events in the long last. In that first century, Domitian the Roman ruler (81-96 A.D.) was attempting to force emperor worship upon the nation, and the Christians could not com-

of the Apocalypse

By CHARLES M. LAYMON

ply with the edict. They had room in their lives for but one ultimate loyalty. Persecution and death were the price of refusal. Such suffering had pulled their world loose from its moorings. Caesar seemed to be CAESAR. But no! Not so! Jesus is CAESAR! This is what John the Seer had seen in his vision.

What was needed was a Christ equal to the occasion. In this vision of the Son of Man we see an exalted Figure, *a man to match their mountain* (1:12-20). His long robe, golden girdle, and burning eyes suggest dignity and authority. The two-edged sword which proceeded out of his mouth represents his Word of judgment, and his voice which sounded as the flowing of many waters carries with it finality and power. He is the arbiter of history and the judge of the nations. He is not one to whom we may or may not give allegiance, as we choose. Not at all! He is the One to whom all flesh must give account.

When life has lost its final authority, an authority that is *within* history and at the same time *beyond* history, it loses its power to hold together. Many of us feel that this is what threatens us today. Conferences on the Atlantic, at Cairo, and at Teheran are far from final. Above and over them must stand the Son of Man of the Apocalypse. It is He who speaks the final word. As ministers today we can preach this Christ to our people.

The Slain Lamb

The Christ of the Apocalypse is also the Lamb *standing as though it had been slain* (5:6-14). Suffering love, sacrificial love—these signify the character of the Lamb. And although the Lamb is standing before the very throne of God (the statement is even stronger, for it says that he is *in the midst* of the throne) the marks of his suffering are still upon him. The cross has become a permanent experience in his life!

When we who are ministers consider the suffering for a way of life which is in the world today, we cannot disregard John's vision of the Slain Lamb. Nor can we turn from the song of praise which the Elders and the four beasts sing to the Lamb: *Worthy art thou to take the book and to open the seals thereof* (thus revealing the future) *for thou wast slain and did'st purchase unto God with thy blood men of every tribe and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests.* How timely is the universal sweep of this song! The Slain Lamb belongs to all men. There is no room for narrow nationalism in this picture, even as there is no room for imperialistic self-interest in the world today.

Just because he is the Lamb, however, it does not follow that he is soft, easygoing, a push-over. His seven horns and seven eyes signify complete (the number seven symbolizes completeness) power and wisdom. This is a Christ who knows the fact of suffering, but he is also keen in his judgments and powerful in his rule. He is familiar with the strategy of this world. The conniving of men in high places will not catch him off-guard. If we preached such a Christ, today the church could not be regarded as an impotent institution. Its voice would be heard in the councils of the nations.

The King of Kings

We have seen that the Christ of the Apocalypse is the exalted Son of Man and the Slain Lamb. He is also the Royal Warrior who is the King of Kings (19:11-16). He is called Faithful and True as well as the Word of God. These names, of course, suggest his character. More than this, they represent who he is, his very being.

In this portrayal, we see Christ at the head of great armies of heaven, judging armies who carry out the wrath of God upon men of earth. As their leader, Christ *tradeth the winepress of the fierceness of the wrath of Almighty God.* His garments are sprinkled with blood, not his own, but of the wicked.

Admittedly this is a picture which is very unlike that of the "gentle Jesus, sweet and mild." It sounds like one of the imprecatory psalms. There is, however, this difference. The Christ who is pictured as warring against the sinners of earth *has already shed his own blood to save them.* These are not helpless, needy persons which the heavenly armies are pursuing. They are men of deliberate evil will to whom the offer of redemption has already been made. They are men who have refused the grace of God to the very end. They have with "malice of forethought" said "no" to God. If this picture of Christ seems too severe, we must remember that it is but the reverse side of a terrible love.

Christ as the Royal Warrior comes to us today as the militant side of God's relation to his world. He does not take a siesta-relation to his world. In the long last every voice that raises itself against him will be stilled. *The universe is too large for there to be two ultimate authorities.* In the end Jesus the Christ alone will be the King of Kings.

Today the people are turning to their ministers for a final assurance that in the end all will be well. They are dying for what they believe to be right, even as in peace time they lived for the good cause. If we preach the Christ of the Apocalypse, we have the final word. Christ and what he represents, as well as those who stand with him, will emerge from the battle of this age and of all ages, as Lord and People victorious.

Suggested Readings

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A PROPOSAL FOR EXCHANGE PULPITS

TED R. WITT • *College Grove, Tenn.*

One of the most fruitful events that could come to a man in the rank and file of our ministry would be for him to exchange pulpits with some Australian or English preacher who is in his economic stratum. This exchange should be for a period of three to five years, and the Board of Missions and Church Extension should defray the price of steerage.

Every minister could profit in an intellectual and in a spiritual way by serving some other race or nationality. Indeed for a man to exchange pulpits with another English speaking preacher would be equivalent to a liberal education for both ministers.

Such exchanges should bring to the cause of missions a new impetus. Broader and more cordial relations with other peoples would be sure to come of this experience. Indeed, each exchange should become an ambassador of good will. The cause of ecumenics would be enhanced by such a movement. The Kingdom of God must cross national lines before it can cross the larger lines of language and culture.

We have been watching for some time the exchange of pulpits between some of the larger and more influential English speaking churches. The time has come when the movement should begin to spread among the middle and lower bracket appointments.

MORE BISHOPS?

EDWARD LAIRE MILLS • *Alameda, Calif.*

Most of the jurisdictional conferences, meeting in 1944, elected all the bishops allowed them by the constitution of the church. Only the Western Jurisdiction exercised restraint. Its representatives wanted to elect one, but they couldn't find a place to put him, so they refrained. During the coming quadrennium a study of that question will be made and, doubtless, action will be taken in the light thereof.

In the former Methodist Episcopal church during the twenty years prior to unification the number of district superintendents decreased about one per cent a year. Since unification there is little doubt that that tendency has become churchwide. The automobile, hard roads and diminishing distances are responsible.

The bishop is taking over more and more of the work hitherto done by the district superintendent. In the matter of speaking engagements, the D. S. subsists on the crumbs falling from his chief's memorandum book. And pastoral relations committees display a growing resolve to discuss their problems with the "Number One Boy."

In other words we are coming to the close of an era. The next step is to abolish the district superintendency; elect more bishops (one for each annual conference having 50,000 members or more), and allow the bishop so elected to have one or more assistants, who might be called arch-deacons.

This change would not save any souls directly, but it would simplify matters in an over-organized church and would set free some funds which might be used to preach the gospel to the heathen at home and abroad. It is coming eventually; why not pretty soon?

THE CHRISTIAN MINISTER'S FIRST AID

EDWARD L. PEET • *Hartford, Conn.*

"The Circus Tent Pole has fallen and many people have been injured. Quick, go next door and see if my family is there." This was the excited telephone message that came to the house where I was making a pastoral call about 3 P.M. on July 6, 1944. The anxious inquirer was to prove only one of the thousands who that tragic afternoon were to "burn" the wires and the pavements seeking information as to the safety of loved ones. Even though we were but a mile away from the circus and had already heard the police and fire sirens and had caught the rumblings of disaster over the telephone, we continued to sip our iced tea and to munch our home made cookies. Presently I took my departure, boarded a bus and went downtown.

Already there was an eerie atmosphere of tense excitement all about me. My fellow bus passengers talked about the fire: "The Big Top at Ringling Brothers and Barnum and Bailey Circus has gone up in smoke. Hundreds of people have been burned to death." "It happened less than an hour ago." "Yes, I heard it over the radio." "Scores of wild animals are loose." Before long the incredible truth filtered through. Not more than a few minutes ago, six thousand citizens and visitors of Hartford had gaily followed the antics of clowns, the skill of tightrope walkers, and the poise of wild animal trainers. Then a ball of flame no larger than a man's hand was seen curling its way along the topmost part of the main tent. The lucky ones who were first to see it made an orderly exit. Before they had reached the open air the entire top of the tent they left had become a roaring sea of flame. As the fear-crazed mob surged for the exits, some fell and were trampled upon, and in one place more than a hundred people, mostly children, perished because the exit they thought clear was blocked by a steel runway used to lead animals into the ring. Of course the fire was quickly extinguished, but beneath the charred ruins were the bodies of more than a hundred and upwards of 200 painfully burned.

Such is the background of the issue I now raise: "What is the Protestant minister to do when overwhelming disaster hits his town?" Catholic priests never hesitate. They know precisely what to do. They speed direct to the scene and administer the last rites. We Protestants stand about in a quandary. We want to be useful; we want to bring spiritual first aid. Our motive is good, as can be attested by the devotion we lavish on the stricken individual when he comes in *single file and belongs to our flock.* When neither of these conditions obtain, when *community* disaster crashes in upon us, we have precious little professional ready change. We are surgeons without scalpels, soldiers without guns.

For my part, when the horrible facts finally dawned, I didn't know what to do. My mind went first to the 300 families of my parish. Were any of them lost? This I tried to ascertain by an hour's work on the telephone, sampling

streets. None were missing. I then went to the nearby Municipal Hospital where 128 of the most severely burned had been rushed. There I met an Episcopalian friend of mine who had arrived early and who had gone from bed to bed in the wards. This seemed to give me a cue; I would discover what he was doing. He was then on his way to the other two hospitals and he invited me to go along. This I did, and observed with admiration the ease with which he had a word for the sufferers as he went from bed to bed. About 7 P.M. he took me home.

I resolved then to go direct to the Municipal Hospital and give the night to a ministry of comfort. I saw however that my friend had had an advantage which I didn't have, ordinarily. He wore vestments. Instantly people knew who he was and why he was there. No explanation was necessary. I also equipped myself now with distinguishing dress and went on to a self appointed post of duty. The mission proved abundantly fruitful. When the nurse would say, "Anyone here who would like to talk to a Protestant minister?" responses came from every direction. Invariably in the interviews I sought to learn the patient's church connections and who his minister was. An appropriate passage of Scripture and a prayer usually followed.

All of this I cite, not to offer a chart for others to follow but to open up a discussion of what seems to me to be a neglected field in clerical service.

PRESCRIBING FOR THE RURAL CHURCH

THOMAS M. ROBERTSON
• *Camp Bowie, Texas*

There are a few things I should like to say concerning rehabilitation of the rural church.

First, the rural church cannot be stereotyped because rural people and communities differ as much as cities and their people. Every rural church cannot be rebuilt. Much of the middle west and central southwest was overchurched in the competitive race between various Protestant groups. Few of those churches can be restored because they are no longer the social centers of the communities. But the people will rally around a community church under the auspices of any liberal denomination which will lay emphasis on service instead of on theology. We definitely do not need a "new church"! Right here is one, if not the greatest, obstacle facing Protestantism in America today. If self-styled theologians and "church conscious" simpletons would agree to allow freedom in inter-denominational churches, the problem would be easy because people are anxious to be "led into paths of Righteousness"!

The rural church didn't reach its present status in a decade, even. The transition in transportation, education, communication, agricultural production methods, rural electrification, social customs—such as dress—and the advent of woman sufferage and its ramifications, have changed the whole social and economic structure of rural America in the last two generations. But the rural churches remained behind! With the exception of a few isolated cases, they are still behind!

The second step in rural rehabilitation is that we must eliminate the hope that "un-learned" men are going to do the job. Entertaining the notion that third rate men can handle this problem is forfeiting the right even to count oneself as worthy of the calling. This is not a task for men of "lesser quality" in ability or religion. I do not mean to say that Accepted Supply men cannot do a great work in the country, or that one necessarily needs an "echelon of degrees"! There is too much distinction, as far as the rural church is concerned, between Accepted Supply and Conference men! This is the answer: we need men and women who love people, and who see the need.

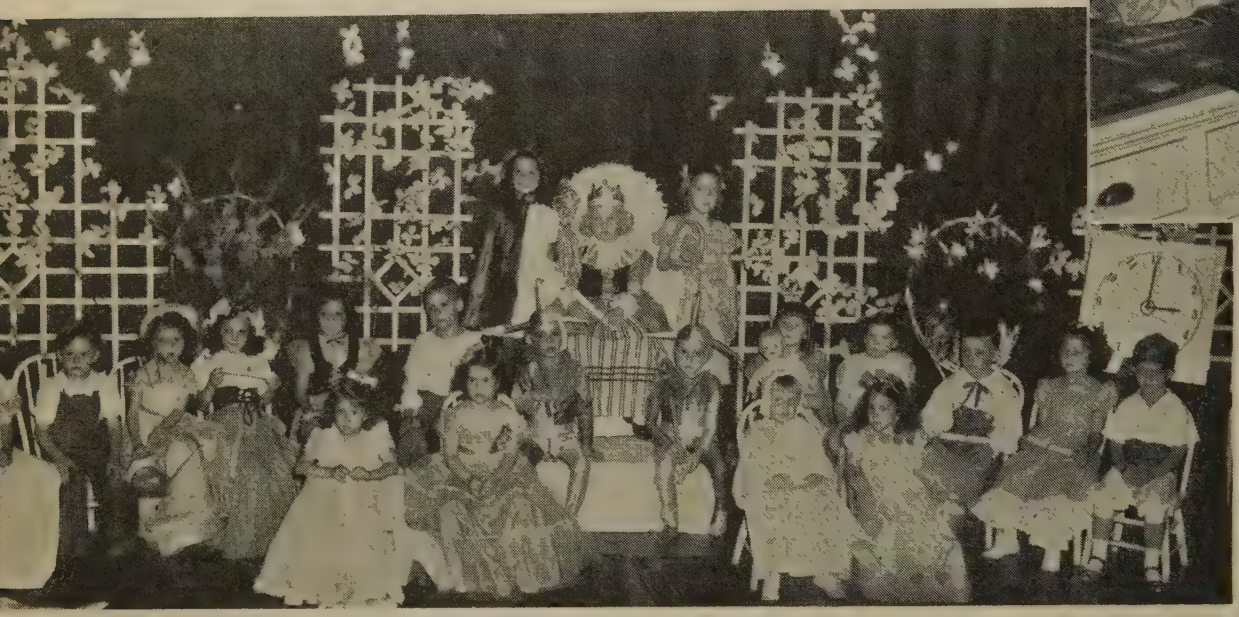
Thirdly, the rural church is not a place for an ambitious young man to go in order to get a little experience. This one idea alone has contributed more to the deterioration of the rural church than any other one factor. If a minister is looking for "greener pastorates" somewhere else, he isn't going to do any good where he is! We need to see clearly the difference between an aspiration to deliver scholarly sermons in the city pulpit, and serving God in the "American Mission field."

The reader may ask, "What can be done about it? How are we going to keep preachers in rural areas?" I have heard the question before, so that's why I ask it here. Minimum salaries? No! B.D. Degrees? No. Minimum salaries are a step—just a step—in the right direction, but we must have supplemented salaries. We must find ministers in the large churches who have laymen able to support rural mission projects in their own localities. These ministers must see the vision before they can lead their laymen in the undertaking. Beautifully worded resolutions and speeches aren't going to get it done! The responsibility is directly on the shoulders of the ministers. The laymen will respond.

We cannot, for the time being at least, create a General Board of Rural Rehabilitation with millions of dollars to spend for the rural church. It will require from three to five years to make a rural church self supporting, and, at a minimum, as many thousand dollars! But once there is Vision, the monetary price will become a mere item! This will be a gigantic undertaking, worthy of the best the Methodist Church has. It must be a "movement"—not a plan.

The first qualification for workers, aside from social intelligence, is that their hearts must be set on fire by the Holy Spirit; they must feel a definite call to go into the rural areas as missionaries, and not as "hick preachers." If they will "lay off" streamlining the "stories" of creation, and questions about the divinity of Jesus, and divine inspiration of the Bible, and preach a Gospel of regeneration, they will set in motion one of the greatest spiritual awakenings this nation ever experienced! But a seminary vocabulary, fortified with the social sciences, will not be understood or appreciated by people whose educational level is below the eighth grade! Education is a marvelous instrument but what the rural missionary needs, and must have, is passion for service. If the message of "sowing and reaping" is an old-fashioned gospel—then he must preach an old-fashioned gospel! Religion, like democracy, must be replenished from the bottom up instead of from the top down.

the minister's hobbies



Pastor Simpson photographed this "Mother Goose Jubilee" in his educational building at Franklin, Tenn. All members of the cast are kindergarten pupils.

Pastor Simpson, an experienced editor and writer, has recently been doing some color photography for the General Board of Education. You'll find his name tacked to our masthead.

WHAT'S your hobby?"

This question has been sent by the editor of THE PASTOR to a sizeable number of ministers recently with the expectation that the replies will bring clues to experiences which can be told in future issues. The present article is intended to be an introduction to the proposed series; and it is an attempt to answer such questions as "of what use are hobbies?" and "how may they be made to contribute to a pastor's usefulness?"

A hobby is an enjoyable minor occupation or interest which offers the possibility of developing a particular skill. When it becomes a *major*, then of course it ceases to be a hobby and becomes a vocation. Because it is enjoyable, it may be classified as play or recreation, though these forms of activity do not necessarily call for the sustained effort and growing skill which are usually achieved by a serious hobbyist.

Someone has said that the ideal situation is that in which one's vocation is his hobby. Such a person would find his work so congenial that it would require all his creative time. The marginal time, aside from such routine activities as eating and drinking, dressing, furnace-tending, could then be for the most part unplanned and suited to constantly changing whim or fancy. Alluring as this picture is, it describes a person without a hobby—and there is still room for the supposition that a hobby would be desirable.

In every case a hobby should be a diversion from one's main work. This does not mean that it is completely unrelated or outside the framework. For example, a minister has been for many years collecting rare books. The fact that most of the books are in the field of religion does not keep his occupation from being a hobby, and a most interesting one at that. As a rule, however, a rather sharp contrast between vocation and hobby insures variety and helps meet the need for balance. The office worker avoids the perils of sedentary habits by joining a handball club or taking up ornithological field studies. If, with a briefcase under his arm, he were to go home to do more office work, the change in the place of working would not create a hobby for him.

In an interest group on hobbies, one member responding to the leader's question "What is your hobby?" said simply, "My hobby is *people*." As a Christian minister whose main concerns are God, people, the devil (the antagonist), and the institution, he could not have been wider of the mark if he had announced prayer as his hobby. This is mentioned under definition as a *super*precaution against vagueness!

From the point of view of the general population, social scientists have long seen the need for constructive and wholesome use of leisure. Playgrounds for children, backyard or community playgrounds with adult supervision and some kind of useful physical equipment are now recognized as a necessity; "the child without a playground is the father of the man without a job." For the great majority of young people and adults, wholesome leisure activities are likewise a necessity. The bewilderingly sudden increase in leisure for young people and adults has presented a marvelous opportunity which, unaccepted, becomes in many cases a grave peril.

When people worked ten or twelve

Here is a photography interest group sponsored by several churches in Knoxville, Tenn. Pastor Simpson made the photograph in the kitchen of Central Methodist Church. Members of the group developed it immediately after it was taken.

me

Your Hands

OSCAR L. SIMPSON

hours, often at strenuous labor, they went home to eat supper and go to bed. There was no leisure opportunity or problem for the obvious reason that there was not much leisure. The change has been brought about by mass production and the consequent shortening of work hours in industry to the eight-hour day and the five-day week, and by the widespread introduction of labor-saving devices. The effect of the latter has been felt in the home hardly less than in industry.

What to do with the extra time does not present a difficult problem to persons who know how to make choices intelligently and have resources on which to draw. The problem element is resolved to the making of wise choices—attempting to choose what Professor Perry used to call "the more pregnant interest." But unfortunately the ability to make such choices without supervision or guidance by other persons is only slightly developed in practically all children, and insufficiently developed in the majority of young people and adults.

If the foregoing observations and conclusions are accurate, they constitute, *ipso facto*, a grave social problem. It is pertinent, after giving generous recognition to the growth of the playground movement in the United States and to some excellent work now being done along this line in public schools, to state that progress toward the solution of the problem is alarmingly slow. The problem itself is starkly apparent with the current rapid growth of juvenile delinquency. It is, to the casual observer, less apparent *but no less real* in the experience of multitudes of young people and adults who, caught up in the monotony of a machine age, are missing the chance to be good craftsmen.

If guidance in the choice of congenial, purposeful activities is needed by persons in the more or less normal situations—that is, persons in a normal community setting and with a reasonably assured livelihood, how much more urgent the need is for persons in abnormal, cataclysmic situations—tornadoes, earthquakes, fires, unemployment, bankruptcy, psychoses caused by war, ill health, poverty, etc.

With the Church geared to detecting human needs and helping meet them, it would seem that the Church's service in this area is already cut out for it. Some churches have reorganized their program of Christian education around *interest-groups;* and insofar as they have been able to get capable leaders, the change has proved highly successful, Does that mean—in keeping with the thesis we are developing—that the church school should abandon Uniform Lessons and become a hobby center? No, brethren, not that, *unless* we are willing to broaden the meaning to embrace a program that will help people find interests and develop skills along socially useful lines without neglecting the essential features of the Christian heritage. But whether reorganization is undertaken or not, there are rich possibilities for counseling by the pastor with individuals and small groups.

And that brings us back to the question which the editor has been asking: *What's your hobby?*

Finding a Hobby for Oneself

Let's suppose, hypothetically, that you don't have a hobby.

Here is one possible reaction. "I do not consider hobbies a 'must' item for an effective parish ministry. The diversification of interests which is at once the delight and the despair of the Christian minister (one *never* gets caught up with his work, you know) seems to preclude hobbies. It's a matter of compulsion—*principle* is perhaps a more impressive word—with me; I simply cannot find time for a hobby."

Does this reaction suggest a rule for general acceptance? Aren't we *all* busy? Do any of us ever get really caught up with our work? Nevertheless, there are as a matter of fact many professional men with records of amazing achievement who attribute much of their success to their ability to lose themselves creatively in some interest rather far removed from their main task. In the same way, the cleric who takes his golf seriously enough to keep in practice might conceivably cover as much or more ground in his parish ministry as his neighbor who solemnly devotes his whole time to the conventional rounds. And, mind you, he *might* last longer at the job! Furthermore, the element of human appeal in the sharing of wholesome interests is not to be despised—*Egyptians are but men, not God* (Isa. 31:3; out of context). It is quite possible that a series of clean, accurate strokes of a round total not far above par, provided there is not too much strutting afterwards, will prove to be the final deciding factor in inducing Bill or Sam to attend church services or take an office in the men's Bible class.

The choice of a hobby is, or should be, an individual matter. There are, however, even within the range of general social usefulness, limitations which prevent free exercise of choice. If, for example, one desires to be a collector of antique furniture, he needs to have fairly large means and to be reasonably sure that he will not change his residence frequently. For my own part, I should like to raise dogs; not many, but a few, and better, dogs. But if I were to undertake it, there would be protests from all four sides of the town property. Therefore, raising dogs has been postponed.

Yes, I have a hobby—to support my theories and give some force to my counseling, especially among young people. My hobby is photography. While it gives a bath room the appearance of being rather cluttered up (I do my own processing and printing), and seems to require much in the way of paraphernalia, it gives some pleasure to others besides me and provides incentives to increasing skill. Lack of time and inclination has confined it almost wholly to phases of the Church's ministry; and it thus has become an adjunct to the main task. But it justifies itself fully in its own right. It is enjoyable. It provides opportunities for creative effort. It continually challenges to greater skill. When I suspect that any of my people are tending toward boredom and shallowness, my hobby enables me to ask them frankly, "What's *your* hobby?"

LITURGY

Readers are invited to write *The Pastor* regarding their experiences in ordering worship according to the Book of Worship. This department plans to discuss suggestions for improving worship, questions on the minister's garb, the conduct of public worship, and questions from readers. Letters and suggestions from readers will be printed as space permits. This discussion of Methodism's New Book of Worship is prepared by R. P. Marshall (see page 46) who will assist in editing the department.

The New Book of Worship

THE Book of Worship adopted by the General Conference will soon be ready. It is a good job, despite the fact that it had to be a compromise between the various ideas of a large committee, representing several sections of the Church and as many varieties of opinion. It was my privilege to sit in on several sessions of the Commission on Ritual and Orders of Worship and to observe the care with which this group of ministers and laymen studied the ritual revision. Nothing was done hurriedly.

Very few changes were made in the ritual of the Church, except for the addition of various rituals for special occasions. Perhaps the Commission erred on the side of generosity in giving us such a wide variety of special rituals. The most valuable addition may be the sections devoted to Aids to Personal and Family Devotions, Ministry to the Sick, and the Aids in the Ordering of Worship.

Despite the action of the General Conference which made it plain that the use of this Book of Worship would be entirely voluntary, it is probable that many pastors will want to make regular use of this most valuable help in their services. Too long has Methodism followed the tradition of Dissent, and neglected the obvious advantages of liturgical worship.

The use of the new Book of Worship will in a large measure, it is hoped, do away with the fantastic efforts toward "enrichment" of the worship service which have been prevalent among our churches. The next step is to provide a comprehensive course in liturgy and the ordering of worship in all of our theological schools. In the years to come Methodism will become more liturgical. It is an inevitable development in our church life.

As suggested in the report of the Commission, Methodism has two traditions. One is inherent in the nature of Wesleyanism, for Wesley was to the end of his life a believer in the Church and its sacraments, and few modern Methodists have ever reached the rarified atmosphere of High Church practice of their founder. The other came out of pioneer conditions which have largely passed away. For the benefit of those who feel that they cannot be bound by ritual, the General Conference has left the matter open. They can hold extempore services at will, and no man can hinder. But those who wish to return to the churchmanship of Wesley will be delighted by the new Book of Worship.

Perhaps the best way to introduce the Book of Worship in a congregation is that followed by one minister who gave four Sunday evenings to a discussion of worship, its object and its methods. He told of John Wesley's connection with the Church of England, of his desire to establish what he called a "Methodist *Episcopal* Church" in America. He explained the meaning of the word "episcopal" and informed his hearers that it had little to do with the denomination commonly called by that name, but meant merely that this Methodist Church was governed by bishops. He traced the rise of the Methodist Church in America—how it antedated the beginning of the Protestant Episcopal Church and thus could not be an offshoot of that branch, and yet how close was the tie which bound the two together in a common heritage and origin. He showed pictures of John Wesley and told of the unvarying habit of this ecclesiastical, yet evangelistic preacher, of wearing his cassock and bands whenever he preached, whether in a church or on a street corner. He carefully explained the difference between the elaborate vestments of the Roman Catholic Church and the simple preaching robe of Methodism.

After the series of sermons, he received numerous suggestions regarding the possible use of a robe, and heard many queries as to why we did not follow Wesley's example in conducting services. It was easy to go from there, and now the church which had never before understood the meaning of worship or liturgical helps is outstanding in its beauty of ritual and reverence in the sanctuary.

The Book of Worship is designed to be used in the same manner as the Prayer Book of the Episcopal Church. Incidentally, that volume is not the exclusive property of one church, but can be used by any denomination, coming as it does from the long line of liturgical aids which have accumulated during the past 2000 years. The Commission very wisely followed the example of Mr. Wesley and drew upon the great Prayer Book of the Church of England for much material.

Copies of the Book of Worship should be provided for each pew and the congregation should be trained to use them. Printed bulletins may give the order of worship, but the various prayers and responses will more easily be read from the book. Here is an opportunity for careful study on the part of the minister. If he is content to use only the material given in each order of worship, he will lose much of the advantage in the book; for there are many special acts of worship and prayers which can be used merely by announcing the page where they will be found. Litanies are provided which will add greatly to the effectiveness of any service.

In addition to its use in the church service, the Book of Worship should be in every home, where the Treasury of Prayers and the Daily Readings will prove very helpful.

SOME SUGGESTED READINGS:

THE ART OF PUBLIC WORSHIP, *by Albert W. Palmer. Macmillan*, 211 *pp.*, 1939, $2.50.

REALITY IN WORSHIP, *by Willard L. Sperry. Macmillan*, 346 *pp.*, 1925, $2.00.

RITES AND RITUAL OF EPISCOPAL METHODISM, *by Nolan B. Harmon, Jr. Abingdon-Cokesbury*, 417 *pp.*, 1926, $3.75.

WESLEY'S LEGACY TO THE WORLD, *by J. E. Rattenbury. Abingdon-Cokesbury*, 309 *pp.*, 1928, $2.50.

THE BOOK OF COMMON PRAYER, *a prayer book manual; prepared by the Boston Clergy of the Episcopal Worship Fellowship. Cloister Press*, 123 *pp.*, 1943, $1.00.

THE BOOK OF COMMON WORSHIP, *by W. P. Thirkield and Oliver Huckel, E. P. Dutton*, 341 *pp.*, 1932, $1.25.

THE SERMON ON THE MOUNT

(An Hour of Divine Worship)*

Prelude
Processional Hymn: "Break Thou the Bread of Life."
Reading: Matt. 5:1-12.
Solo: "Come, Ye Blessed."
Reading: Matt. 5:13-16.
Anthem: "Send Out Thy Light."
Reading: Matt. 5:17-48.
Solo: "Let Us Love One Another."
Reading: Matt. 6:1-4; 16-18; 5-8.
Solo: "The Publican."
Reading: Matt. 6:9-15.
Solo: "The Lord's Prayer."
Reading: Matt. 6:19-21.
Offertory and Offering.
Reading: Matt. 6:22-23.
Solo: "The Lord Is My Light."
Reading: Matt. 6:24-34.
Solo: "Consider the Lilies."
Reading: Matt. 7:1-23.
Anthem: "Seek Ye the Lord."
Reading: Matt. 7:24-29.
Congregational Hymn: "Stay, Master, Stay."
Anthem: "Grant Us Thy Peace."
Benediction: Three-fold Amen.
Postlude.

*This program of worship was used at First Methodist Church, Mahanoy City, Pa. The program was arranged by the pastor, the Rev. Leslie H. Kiefer, and the organist-director, Miss Estella Barnhart. Pastor Kiefer practiced the readings alone in the sanctuary. The church is planning similar programs for this fall. Ideas which are being developed are "A Night with the Parables," and "The Life of Christ."

PRAYERS

Grant O God, that we may desire thee, and, desiring thee, seek thee, and seeking thee, find thee, and finding thee, be satisfied with thee forever.

—*St. Augustine.*

* * *

Almighty God, who art beyond the reach of our highest thought, and yet within the heart of the lowliest, we pray thee to come to us in all the beauty of light, in all the tenderness of love, in all the liberty of truth, and make thyself known to us. Mercifully help us in the struggle to be pure and good; encourage us in every effort to be true, loyal, and loving; to do justly, to love mercy, and to walk humbly with thee. Sanctify all our desires and purposes, and upon each of us let thy blessing rest. Amen.—Prayer from *Service Book and Ordinal of the Presbyterian Church of South Africa.*

The Parish Map

By NAT G. BARNHART

Because he has seen how effective parish maps can be, Nat G. Barnhart believes they should have general use. He is pastor of the Methodist Church, Bridgeport, W. Va.

THE parish map has had a place in the thinking of most pastors, whether they serve the large city church or the open country parish. Yet countless numbers of clergymen have gone only so far as to admire the idea, without ever attempting to make a map for themselves or to utilize a map of any kind in order to get a true geographical picture of where their people are located. Many available books of parish administration give pictures and descriptions of parish maps, but few pastors actually use maps of this nature.

The Rev. J. M. Wysor, who is now serving his fourteenth year on the Berwind rural mountain circuit of the West Virginia Methodist Conference down at the extreme south border of West Virginia in McDowell County, is one outstanding example of a geography-minded pastor. His ability to use maps has led to a larger opportunity and privilege, for now his talent is being used toward the construction of a huge map of the Bluefield Methodist District that comprises thirty-five pastoral charges. The Rev. J. T. Browning is the district superintendent.

The purpose of this district-map is "to show areas that do not have adequate religious leadership." In this instance, the coal company engineers are co-operating and the thirty-five ministers are contributing information. Pastor Wysor directs the whole matter and helps interpret the information, so that when the work is done those who behold it will get a message that will create a desire to go out and meet the need so vividly shown upon the map.

In another area of the West Virginia Conference, a church school age-division superintendent visited the parsonage one evening to confer with the new minister. The conversation turned to the need within the local church for a church school class for young adults. The minister placed before the church officer a map of the village mounted on beaver board, and suggested that the lay official name the young adults that he desired to serve through the proposed class in the church school. As the names were called and the place of their residence pointed out on the map, the minister put a colored headed pin into the board. The layman was amazed at the number of young adults for which the Church was responsible.

At the next meeting of the church board of education, this official made a fine appeal for a class for young married couples. The proper action was taken and such a class was provided. Previously the need had been discussed many times, but nothing was done until the church leader got a vision of the need by use of the parish map.

On one occasion a map-minded minister prepared a "map-with-pins" of Baltimore city and surrounding environs to let his official board see how widely scattered the church membership really was. The final result of the use of the parish map led to a determined effort on the part of the church to undertake a movement to transplant their members fartherest removed from the church into some church near where they lived.

Many other advantages and illustrations could be given to show the practical value of the parish map. But let any energetic pastor, with the assistance of a geographic-minded layman, set out to devise and utilize a parish map, and he will be surprised at the various uses it will have.

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The Fountain

SHAPE OF THE NEW WORLD

I see on all sides a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose, and for ourselves, in America, a chance to build it.

—From *On Literature Today*, by Van Wyck Brooks.

NATURE OF THE KINGDOM

I am done with great things and big things, great institutions and big success, and I am for those tiny, invisible, molecular, moral forces that work from individual to individual, creeping through the crannies of the world like soft rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride.

—William James.

THE INVASION FAILS

. . . A new idea invading his mind is met by a rising of the whole population, and either prevented from landing or, if on shore, instantly taken prisoner.

—John Galsworthy, in *Country House*, describing the Squire.

TEST

The hammer shatters glass but it forges steel.

—*Russian proverb.*

THE WAY THE NIGHT ENDS

Two men were traveling through the Pyrenees and because they were anxious to reach their destination, pushed on through the night. There came a terrible storm and the lightning revealed the trees bending to the earth. The crack of thunder almost deafened them, and the sound of falling rocks filled them with fear. Finally one man grasping his friend's arm said, "Doesn't this seem like the end of the world?" But his friend replied, "No. Sometimes this is the way the dawn comes in the Pyrenees."

—Gerald Kennedy, Lincoln, Neb.

END OF THE CHASE

Civilization has come alarmingly near to a failure of nerve. The rise of forces powerful enough to overwhelm and nullify the bequest of centuries is the sobering fact of our time. We are experiencing a crisis of our total culture, a crisis which is also the most profound crisis of the spirit since the beginning of the Christian era. In the terse but penetrating pronouncement of Leon Bloy, "Modern man has been brought to bay at the extremity of all things."

—From *The Crisis of Faith*, by Stanley Romaine Hopper.

OUR SHALLOW CUP

A shallow cup held under a rushing flow of water will hardly catch a sip. . . . When we hold the human mind under the swift flow of infinite truth, it misses most of that truth and comes up with the truculent denial of all but what is grasped.

—From *A Companion to the Summa*, by Walter Farrell.

ECONOMIC VIRTUE

. . . Philanthropy rather than economic justice is the primary economic virtue in most of our churches.

—Georgia Harkness in *Protestantism.*

SUCCESS

It is sobering to think that a man may preach for a lifetime with fair outward success without either an indiscreet and unyielding antagonism to the powerful evils which maim and strangle lives, and without real religion, getting along with a flow of moral chatter as a substitute.

—From *The Work of Preaching*, by Halford E. Luccock.

THE MONKS HAD THEIR CHANCE

I've seen in the factories children of nine years old, frail, rickety, bent and already depraved. The stuffy workshop, the din of machinery, work all day long, the vile language and the drink . . . is that what a little child's heart needs? He needs sunshine, childish play, good examples . . . and at least a little love. There must be no more of this, monks, no more torturing of children, rise up and preach that, make haste, make haste!

—Father Zossima to his monks in *The Brothers Karamazov*, by Dostoyevsky.

AH! LIBERALISM

We know a church that is so liberal that the members allow their preacher to talk about anything except politics and religion.

—*The Christian Advocate.*

THE LAZY DO NOT PRAY!

Prayer is not a substitute for work; it is a desperate effort to work further and to be efficient beyond the range of one's powers. It is not the lazy who are most inclined to prayer; those pray most who care most, and who, having worked hard, find it intolerable to be defeated.

—George Santayana, in *Reason in Religion.*

THE INEVITABLE QUESTION

People are no longer asking, "How shall we pay for the war?" Instead, they are beginning to say, "If we can finance the war in this way why can't we apply similar methods on a similar scale to realizing social and cultural aims in peace?"

—From *On Living in a Revolution*, by Julian Huxley.

DREAMERS

This is the time when only the dreamers will turn out to be practical men.

—Lewis Mumford, in *The New Republic.*

OUR CONSTANT ADVERSARY

There is no order so holy, nor place so secret, where there be not temptation or adversities. There is no man that

is altogether safe from temptation whilst he liveth on earth.
—Thomas à Kempis, *Imitation of Christ.*

AMERICA'S DANGEROUS SECT

Have we caught the people by offering them a comfortable pew and a comfortable gospel? We haven't. The fastest-growing sect in America is "The Seventh-Day Absentists."
—From *The Christ of the American Road,* by E. Stanley Jones.

THE BIBLE AND OUR WASTELAND

The Bible contains the most vivid, dramatic, and arresting material the preacher or any public speaker can use. What an irony if, in the very days when the novelists, such as Sholem Asch and Thomas Mann, and dramatists are demonstrating the inexhaustible power of the Bible narrative, the preacher should meekly hand over his heritage and wander off into the wasteland of abstract generalities.
—From *In the Minister's Workshop,* by Halford E. Luccock.

IF WE HAD A REMNANT . . .

. . . The prospects of the gospel might be better if the average town had in place of the few thousand church members now listed only a few dozen Christians who are not in the least apologetic and who are willing to make the spread of the gospel their first interest.
—D. Elton Trueblood.

RELIGION IN SECULAR SCHOOLS

If we can teach the literature of William Shakespeare in the secular schools, why not teach the greater literature of the Old and New Testaments? If we teach the ethics of John Stuart Mill and of Aristippus, why not teach the ethics of the Sermon on the Mount? If we teach the influence of government on history, there is no reason we should not teach the influence of the church on history. If we teach the biography of Benedict Arnold, why not teach the biography of Jesus Christ?
—George A. Buttrick.

MOSES' GREAT "IF"

Moses heard the voice of God in the haunting memory of the things he knew.

He was safe on Midian's hills. Why should he risk his life, his future for slum dwellers of Egypt? "I am a shepherd. I have my job." Yet if he had not been born again, there would have been no Promised Land—there and then.

How awful if he had allowed that memory of human need to die! What if he had overlaid it in his mind as a mother might carelessly—or with intention, who knows?—smother in the cradle an unwanted child? Some other leadership would then have come. Some Aaron alone, with his smooth tongue in cheek, would have let the people serve a golden calf forever. And Moses out on Midian's hills would have told old father Jethro, "I see by the papers that the slums of Egypt are as bad as ever after Aaron's attempt to clean them up. Too bad, but you cannot change human nature."
—From *As He Passed By,* by Allan Knight Chalmers.

TODAY'S SWEET MEDIOCRITY

Some on different levels hail "now" at the expense of "then." At such intervals it is a curious fact that certain natures manage to live in and for the present, between a dead yesterday and an unborn tomorrow. For a time they seem content to ignore what lies behind them, in their enjoyment of the passing hour, and seldom trouble to forecast the future. While their neighbors may be infatuated with illusions about the past or the future, they are satisfied with the sweet mediocrity of today.
—From *The Thrill of Tradition,* by James Moffatt.

DO WE PREFER THE MINUET?

For good or ill, the day of march is upon us; but not all men sing "Lead On, O King Eternal." Some prefer the maintenance of the minuet, its silken garments and graceful bows. The deluge may come later; but for the day let us eat, drink, and be merry. And some are resolved to meet the marchers at the city gates, to defend their privileges house by house, stock certificate by stock certificate. Others take refuge in the sanctuary of the absolute, refusing to touch the relative measure that is less than the ideal, lest they be defiled.
—From *Preaching in a Revolutionary Age,* by G. Bromley Oxnam.

WATCHMEN ASLEEP

Do not trust too much in the preachers. As a rule they are poorly paid. They are brought up as humanists. They have forgotten—or never learned—what Christianity is. They have imbibed lo-o-o-ve with the bottle milk in the cradle. In a world of men they too often plead the cause of the effeminate. They "abstain from politics." They preach peace at any price for the uplift of the devil who rejoices to see evil develop in peace. The Scriptures do not say: when your neighbor is smitten on one cheek it is your duty to hold him so that he may be smitten on the other cheek also. Do not trust the preachers until they wake up and remember that they are servants of the whole gospel, and of the Prince of Peace who came not to bring peace but a sword; of Him who forgave Peter and permitted Judas to hang himself; of Him who was meek and humble of heart and yet drove the sacrilegists from the temple courts.
—The late Kaj Munk, in a sermon to Danish parishioners.

THE COMPANY WE KEEP

You cannot live like an angel if all of your associations encourage the brutish instincts of your life to exert themselves. When the Disciples were with Jesus, they felt able to face any hardship, overcome any temptation, and make any sacrifice.
—Fred Pierce Corson, in a radio address over Mutual Broadcasting System.

REVIEWS

"THERE IS NO FRIGATE LIKE A BOOK"

IN YOUR BOOK SECTION

OFTEN in THE PASTOR, ministers will discuss books they have recommended to their people. Gerald Kennedy and William L. Stidger provide the discussion this time. Dr. Kennedy, Methodist pastor at Lincoln, Neb., is former professor of homiletics at Pacific School of Religion. Dr. Stidger, professor of homiletics at Boston University School of Theology, is author of numerous books, including *The High Faith of Fiction* and *Finding God in Books.*

The ministry of religious books is just as essential today as when pioneer preachers packed their saddlebags with Christian literature, says Thomas S. Brock, pastor of Calvary Methodist Church, Lake Worth, Fla., who writes the article on "Modern Saddlebags."

Perhaps readers would miss the "fun" of seeing ourselves as others see us if THE PASTOR had invited a preacher to review *Papa Was a Preacher.* Instead we invited a pastor's wife—Alice Anderson Bays, author in her own right. She is the wife of Rev. A. J. Bays, Knoxville, Tenn.

Sam L. Clark, M.D., a Methodist layman, evaluates *The Emperor's Physician.* He is professor of anatomy Vanderbilt University School of Medicine, Nashville, Tenn.

John O. Gross, student of church history and contributing editor to THE PASTOR, reviews *Revivalism in America.* He is secretary of the department of educational institutions, Methodist Board of Education.

Wilbur E. Hammaker, bishop of the Denver Area, reviews *Peace Through Cooperation.* He has been active in efforts to interpret issues of the peace.

Leon Morse, North Thetford, Vt., is pastor of three Methodist churches and writer of a daily newspaper column. He reviews *Parish Practice.*

Phillip E. Pierce, pastor, Baldwin Methodist Church, Tulsa, Okla., appraises *Choose Ye This Day.*

Oscar L. Rives, chaplain, Thayer General Hospital, Nashville, Tenn., reviews —*And Pass the Ammunition.* Chaplain Rives is former pastor of First Baptist Church, Tullahoma, Tenn.

Textbook for Confused Clergymen

PARISH PRACTICE, *by Paul J. Hoh. Muhlenberg Press, 210 pp., $2.50.*

Paul J. Hoh

Practical as a ham sandwich in a worker's lunch box is *Parish Practice* by Paul J. Hoh, professor of practical theology, Lutheran Seminary, Philadelphia,

Although written primarily for Lutherans, *Parish Practice* deals with the common problems that wring the hearts and whiten the locks of preachers in every denomination. It is a textbook. It will not keep the reader awake at night with the thrills of a detective story, but its commonsense presentations may avert a situation having in it the possibilities of many sleepless nights. Dr. Hoh believes thoroughly in the *ounce of prevention.*

The young minister, with the solemn words of the ordination service ringing in his ears, goes forth with eager hope to serve his Lord. Then comes disillusionment when he finds his time taken by organizations, money, property, records, petty bickerings, and service clubs; when his congregation proves to be anything but a "communion of saints"; when the lost souls he expected confidently to win for the kingdom develop no particular appetite for the bread of life—it is to all such that Dr. Hoh reaches out a sympathetic and steadying hand.

From his wide experience in the church as pastor, editor, teacher and much-sought adviser to ministers, the author knows his subject and is able to present it concisely and clearly. The congregation, the pastor, the church council, church employes, church property, church finances, and church publicity and promotion are a few of the subjects discussed in the book.

He is not afraid of innovations and suggests that at council meetings a study period be introduced between the devotions and the business. It is just possible that some of our own official boards could do with a little more knowledge concerning the missionary projects of the Church or even the *Discipline* itself.

Throughout the book are scattered descriptions of problems which have vexed the souls of preachers and laymen from the beginning even until now. Dr. Hoh discusses these

problems and then gives his own solution. Here is one:

"Before accepting the call to this congregation, I was warned that it has a church boss. I suspected that the picture given me was overdrawn and accepted the call. I am here now (six months already), and I know better. I can understand why few pastors remained here more than two or three years. I have been watching this man at meetings. He speaks on every issue, and this with a finality that stops all discussion. What he wants the council votes. He proposes perfectly ridiculous things and they are carried. I make a suggestion, and he brings down his immense fist on the table and says, 'I'm opposed to that, for this reason . . .' He wins."

"Answer: Numerous congregations have 'church bosses.' They are not always bad; sometimes they are the only people who keep their congregations alive. But what can be done when they are not of the right kind? The man must be studied not in council meetings only, but in his home, his place of business, his club. Something makes him act this way. What is it? The writer had an experience much like this one. He learned after much observing that his 'church boss' had one fundamental desire, he liked to propose things. After that things were easy. The pastor saw the gentleman—none too gentle—well in advance of meetings, and planted ideas in his mind. Most of them bore fruit, at the next meeting or shortly thereafter."

Dr. Hoh presents the arguments for and against employing members of the church in paid positions. He believes no general rule can be laid down safely, but he does make one important suggestion: the supervision and dismissal of such employees he would place entirely in the hands of a committee. This would eliminate the common danger of too many bosses. Also if the employees have grievances they should be taken to the committee and not to the minister or some member of the church.

Insurance on church employees, including the minister, is another forward-looking idea. Especially in small churches where much of the work, such as painting, repairing the roof, the construction of additions, is all done by volunteers, accident insurance is the sensible way to avoid trouble.

Another ounce of prevention is the contract. Getting down in black and white the duties of each employee—the janitor, organist, choir director, and any others connected with the work of the church who receive a compensation—will sidetrack much unpleasantness.

In the chapter on church property two problems are of particular interest. The first one:

"'A member of our congregation, an art student, offered to paint a picture of Christ, as the Good Shepherd, on the front wall of the chancel. After inquiring about his ability and work, I gave him permission. Now, the painting is finished, and so, I suppose, am I. It is not quite an atrocity but it does not come far short of being one. The congregation and the council are up in arms, and, of course, I am getting all the blame. . . .'

"Answer: Would that this were the only case in history! The pastor should never have taken the responsibility for such a step. The council's approval should always be secured, and in a matter of this kind a special committee, in consultation with some first-rate artist or architect, should first investigate and bring in recommendations."

"Problem: 'I have tendered my resignation . . . for some time our roof in the church has been leaking. Recently it leaked so badly during a service that the people had to move out of their pews to another part of the church. Well, I called a meeting of the council, immediately after the service. I told them that now something simply had to be done, and (I know you won't believe it, but it's true) they voted to have the sexton bore holes in the floor, where there were some puddles, to let the water out.'

"Answer: (The reader will probably have as much difficulty accepting this story as did the writer when he received it; but it actually happened.) Resignation of one sort or another, is probably the only solution. But pity the poor successor, if the resignation is of the clear out variety."

Money-making devices, except free will offerings, he classes as "something to be regretted—and perhaps repented of." Well, we have seen some where the victims did repent, particularly when they lost money on them.

Church advertising to "put the vital message across" gets his sanction, unless there is a lack of genuine spirituality. "No amount of other publicity can overcome a handicap" like that.

Should a minister keep tabs on his flock and then hand over the tabulations to his successor? And Dr. Hoh answers by admitting some good that is possible but there are dangers because "pastoral work is largely of a confidential nature," and because some folks do better if they have a clean slate, and also because the pastor who gets the facts may "blunder egregiously." The final word is never to break confidences. Hoh is terribly right there. Breaking confidence has been an unpardonable but all too common sin with some religious leaders. All of us know that. Further comment is unnecessary.

Concerning report blanks—not from the church—the author advises the pastor to use his head. By that we understand he too has suffered and has decided on report purges occasionally.

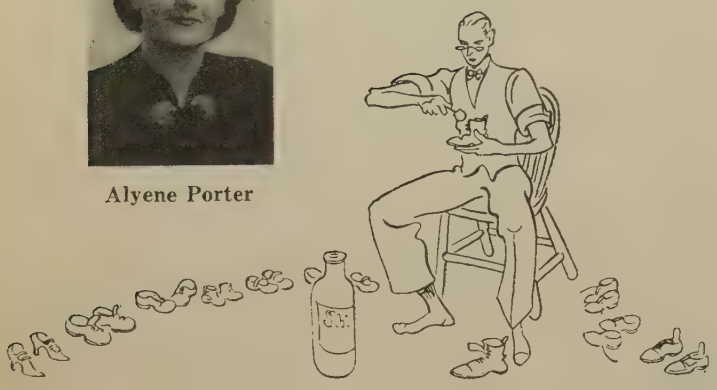
The next to last paragraph of the book has some high joints. The pastor finds upon coming to a parish "many things that are not ideal." The same condition will prevail when he leaves, though he should be there "fifty years or more."

"Ideals," the author says, "are moving goals, always up ahead on the road one travels." Their realization may prove only that "they have been too small, too low. What matters is that one has kept moving toward them, slowly, steadily, perhaps stubbornly." And that is worth remembering.

Parish Practice is good reading. As the fathers would say, "It is good for the soul." It is not a great book and probably not so intended. It is a compound of church sense and human sympathy.—***Leon Morse.***

Parsonage Life AS SEEN FROM TH

Alyene Porter



PAPA WAS A PREACHER *by Alyene Porter. Abingdon-Cokesbury, 168 pp., $1.75.*

Alyene Porter gives a personal, intimate picture of life in a Methodist parsonage in *Papa Was a Preacher*. Thoughtless schoolmates had often extended sympathy to her for being a preacher's daughter. Her purpose in writing the book was to dispel the erroneous idea that life in a parsonage is a dull existence. Of course, parents have much to do with determining whether the homelife will be joyous or burdensome. The story reveals that her parents with their sympathy and understanding, her six brothers and one sister, all worked together to create a home full of joy, adventure, and never ending surprise.

Miss Porter has given a true picture of parsonage life. She does not dwell on the burdens and struggles, but tells more of the successes of the family. Her story is well told. The book abounds in good humor—it is filled with the jolly, rollicking pranks of eight happy children. The wisdom of the parents is seen in the fact that, although they carried on their church work successfully, they were at the same time real companions with their children. The entire family worked, played and studied together. Of course, they had their problems, but whatever happened contributed to growth of character.

In the midst of a busy life the parents always found time for essential things. When there was not sufficient money for a servant, the father helped with the work in the home. He took upon himself the task of helping dress the children and of doing the family laundry. He wore out three generations of washing machines on one generation of children.

The mother's task was far from easy. In addition to making clothes for eight children and cooking meals, she directed plays, and taught mission study classes. There was always time and energy to be interested in anything that concerned the children, and their interests ran the gamut from tree sitting to budding romances.

With all of her many duties the mother found time to feed the hunger of each childish soul. As she read to them their favorite stories she "created an aurora of security which no force from an outer world could penetrate." The author gives a glowing tribute to her mother when she says, "Years of living so near the heart of life had weakened her own heart. But she continued to drink deeply and joyously of experience until that day when in the midst of it, serenely as she lived, she stepped into the greater silence."

Miss Porter tells honestly, and without straining for effect, the various ways in which the family co-operated. It was one for all and all for one. The numerous love affairs involved the entire family. She wondered how an only child carried on a romance. Who delivered notes or stood sentinel near a place of rendezvous when there were no younger brothers? And how were the impromptu weddings of strange couples arranged when there were no children in the minister's family? Had not her brothers, after a wedding party arrived, hastened to the hotel to awaken a groom for his wedding at dawn?

The minister who wonders how he will finance a college education for his children will profit by reading this book. In the Porter family there was some one in college for thirty years, and it seemed that there was always some one graduating from something. In her delightful manner, Miss Porter tells of the various enterprises in which her brothers engaged in order to supplement the family income. The mother shared her wedding fees with the girls who became quite adept at guessing ahead of time the amount of the fee.

The chapter on the annual conference is a vivid portrayal of the way in which the various members of the family were affected by the frequent moves. It seemed to the children that in October they were suspended above the map of Texas. On the last day of conference they were

NSIDE....

either returned for another year or dropped on another town in which they were to settle without comment. Miss Porter does not dwell on the tearful goodbyes, but on the questions in their minds as they faced a new appointment. Was the church in good repair? Would the parsonage be large enough? The church and parsonage were of equal importance in their thinking. When the children became of college age, the father was usually given an appointment in a college town.

Children of ministers ordinarily dread moving time, for they not only leave behind their best friends, but they have to part with their most cherished possessions. The Porter children learned very early that to be retained at moving time an article had to be both useful and beautiful, and they accepted it without question. Miss Porter gives a picture of a loyal family leaving behind cherished memories, making new friends, starting over again in school, and making the many adjustments in a new environment. If the parsonage was a five-room bungalow, Papa and the older brothers added to it until it was large enough to accommodate ten persons. She says, "Sturdy little cockleburs that we were, uprooted from one soil we could easily take root in another." She tells in a sympathetic manner of the way in which they were received with grace by some congregations who at first were horrified by the size of the family.

From earliest childhood Miss Porter was interested in dramatics. One of her disappointments was that she was never cast as an angel in the numerous plays and pageants that her mother directed. It was explained to her that an angel must be a blonde and extremely delicate, while she, a sturdy brunette, could not qualify. Her mother allowed her to wear the wings about the house. Private wing flapping for an entire week made up in a way for failure to wear them once in public.

Miss Porter's interest in drama has not waned for at the present time she is a teacher of speech and drama, and a director of plays. Her studio is in Dallas, Texas, where she has lived since girlhood when her father was first assigned to a city church. Upon learning that she was writing this book, her father remarked, "If you write that book, I'll have to quit preaching." But he hasn't, although he is past retirement age. He is still serving a full time church, keeping up with modern trends, holding high the same banner, for his point of view seems ageless. He is a member of North Texas Conference.

Miss Porter's book is timely in that it lays emphasis upon fundamentals and at the same time provides the hearty laughter which will relieve the tension of modern day living. She gives a picture of parents who knew the secret of living with their children, and who accomplished well the task of rearing them.—**Alice Anderson Bays**

Prerequisite of Peace

PEACE THROUGH CO-OPERATION, *by Henry J. Carpenter. Harper, 123 pp., $1.25.*

Peace Through Co-operation by Henry J. Carpenter is a remarkable little volume. The size does not indicate the significance of this book. The volume is packed with insight and understanding. The chapter on "Who Shall Inherit the Earth?" is most incisive and stimulating.

The author's treatment of meekness in the chapter to which reference has just been made is searching. He indicts not only enemy strivers for power, but also the common attitude characteristic of ourselves. He insists, rightfully, that we too "want to hear nothing so soft as those words in the Beatitude. We repudiate meekness; we repudiate Jesus save for pious Sunday exercises; we (the strong) shall inherit the earth." He goes on to give this warning: "Let us not be so sure. Have we understood Jesus? Or has He been misunderstood, misinterpreted by both preacher and artist down through the years?" In this same chapter, occur rather remarkable, illuminating references to Nehru, Gandhi, and Kagawa. Naturally, he concludes with a few sentences from *The Terrible Meek.*

The treatment of "Co-operation or Chaos" is most striking. The author has a firm grasp on the inevitability of harvest's coming even though it be delayed. He has no doubt that when men sow to the wind, they shall, soon or late, reap the whirlwind. He says, "There is no essential difference between war and what we are wont to call peace. Our peace is no real peace, but a state of suspended military operations. The motives, the ambitions, the satisfactions which sustain us in time of war are precisely those which activated us in the interim of peace. We, who make war, whose so-called peaceful way of life can issue in naught but war, we must be transformed. We must be remade, we must be born again."—**Wilbur E. Hammaker**

On Presenting The Ultimate Decision

CHOOSE YE THIS DAY, *by Elmer G. Homrighausen. Westminster Press, 152 pp., $2.50.*

"Feel free to commend it or to 'pan' it," said the editor in asking me to review this book. And so I have; but there is very little in the volume with which any enthusiastic follower of Christ can find fault. The book is an outgrowth of a resolution by the Department of Evangelism of the Federal Council of Churches to study, in the present situation, the whole matter of decision and commitment in Christianity. However, the report submitted by Dr. Homrighausen as chairman of the committee charged with this study was somehow unacceptable, and became instead the author's personal statement. The statement is addressed to men who "preach the word," for it is upon their shoulders that the primary responsibility rests. [*Concluded on next page*]

In particular, Dr. Homrighausen appeals to those ministers who have lost or who lack "faith in the decisive nature of the gospel." The supreme necessity in our churches and in the world, he says,—more important for the ultimate fate of mankind even than military victory over Hitlerism—is nothing less than genuine conversion involving decision and commitment. Decision and commitment are central in the Christian life and in the work of the church, for evangelism is the only way whereby the personal claim of the gospel can be laid upon the individual, and personal faith be effected. "Persons do not ooze into the life of fellowship with God." At least once in the life of every true Christian Jesus Christ becomes the crucial issue of life. Answering the objections to evangelism, Dr. Homrighausen says that we must somehow preserve everything associated with true evangelism without going to extremes.

This reviewer deeply regrets that the book does not have behind it the deserved influence and authority which the Department of Evangelism might have given by its approval. *Choose Ye This Day* should prove a source of inspiration to all evangelical ministers.—**Philip E. Pierce**

Modern Saddlebags

THE writer's grandfather and great grandfather were both Methodist preachers and each gave fifty years of service in the pioneering days when saddlebags were a part of every preacher's equipment. The grandson listened with great interest in his boyhood days to some of the uses made of the saddlebags. What I brought home in my car, these pioneer ministers put into their saddlebags, in addition to the good books and religious literature which they sold or gave away to their parishioners. These interesting stories about books may have inspired the grandson to have a book table in his church which takes the place of the saddlebags of his sires.

Many Methodists do not have opportunity to obtain desired religious books because there may not be a religious book store in the community, and the ordinary stationery store does not carry the supply of religious books that many people desire. Because of this deficiency a book table has become a part of our regular ministry.

We obtain for display, in a prominent place, a fine assortment of books, Bibles, mottoes, and plaques on consignment. These are arranged in an attractive manner in one of the class rooms of our chapel and within easy access of the congregation as members gather during the week. (During Holy Week the book table is open every morning and evening.) No books are sold on Sundays. Many orders are filled for special requests of books advertised in *The Christian Advocate* which are not on our table. More than a hundred copies of E. Stanley Jones' book *Abundant Living* have been sold, and more than three hundred luminous crosses. One woman who has an apartment house purchased a luminous cross for each apartment saying that she wanted the people who lived in her house to appreciate the cross and its Christ.

Each year from October to Easter we hold a Bible Conference every Tuesday morning at ten o'clock. During the last conference more than a hundred Bible hand books were purchased at the book table, indicating the interest in Bible study.

The Lenten Season and the Advent Season are appropriate times of the year to have a book table in the Church and we expect to continue this as a part of our regular ministry. There has been no difficulty in finding interested persons who count it a privilege to be responsible for the sale of the books. They are eager to serve the Church in the ministry of books.—**Thomas S. Brock**

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The Book Record

THE PUBLISHERS' WEEKLY reports in its statistics of book production for June, July, and August that a total of 110 religious books were published in this three-month period. These figures are based on reports of all American publishers. In June, religious books ranked fourth in a list of 23 classifications. There were 43 religious books published in June, with fiction leading the list with 64 books; history, 45; and technical and military books, 44. In July, religious books and technical and military books tied for third place. In August the publication of religious books was still high in the list, ranking in seventh place.

But even these figures do not tell the whole story, for the classification of fiction would supposedly include such religious novels as *The Robe* by Lloyd C. Douglas, *The Apostle*, by Sholem Asch, and *Joseph the Provider* by Thomas Mann, all of which rank high among best sellers. *The Publishers' Weekly* says that *The Robe* is selling better in its second year of publication than in its first. It ranks third in the list of national best sellers for August, with *Joseph the Provider* in ninth place.

The Christ of the American Road by E. Stanley Jones, too, has appeared in the *New York Herald Tribune's* list of best selling non-fiction.

Heading the list of best selling fiction in secular literature for August is *Strange Fruit* by Lillian Smith, and *The Razor's Edge* by W. Somerset Maughan.

In non-fiction books for August, *The Time for Decision* by Sumner Welles is first, followed by *I Never Left Home* by Bob Hope in second place, and *Yankee from Olympus* by Catherine Drinker Bowen in third place.

The Chaplain on a Fighting Ship

AND PASS THE AMMUNITION, *by Chaplain Howell M. Forgy, U.S.N. D. Appleton-Century Company, 245 pp., $2.50.*

The parade of ammunition was endless, but the cry kept coming from topside for more, more, more.

"I saw a Jewish boy from Brooklyn reach for a shell before he caught his breath from the previous trip. The sweat from his face was no longer coming in big drops. Now it was a steady stream that ran along the edge of his nose, splashed to his chin, and fell away. His legs tried to buckle under the punishing weight, but he wouldn't let them.

"The boys were putting everything they had into the job, and it was beginning to tell on them.

"But no one complained.

"I wished I could boost one of the shells to my shoulder. The cool metal of the shell casing against my shoulder and neck would feel good. I would be busy, and feel better inside. But a chaplain cannot fire a gun or take part in a battle.

"Yet those devils—coming out of the sky without warning and sending to their death thousands of men of a nation at peace—were violating every rule of God and man.

"There was little time for more reflection as I climbed the ladders to the quarterdeck above.

"Minutes turned to hours. Physical exhaustion was coming to every man in the human endless-chain of that ammunition line. They struggled on.

"They could keep going only by keeping faith in their hearts.

"I slapped their wet, sticky backs and shouted, 'Praise the Lord and pass the ammunition!'"

Thus ends the first chapter in this story of the sea, written by one who had come slowly but surely from the position of a pacifist to that of an euthusiastic supporter of men who fight to defend America. Coming from a town in Kentucky where he had successfully built a congregation in three years after graduation from Princeton Seminary, Chaplain Forgy joined the Navy in 1940. He describes what took place at Pearl Harbor on that fateful day of December and then takes the reader on a cruise, or cruises, through the waters of the Pacific during the weeks and months following. The trip is full of adventure and excitement.

What was it like in the Pacific after Pearl Harbor, with a large part of the United States Navy prostrate and paralyzed? How did the average seaman feel? Where would the Japanese strike next? Could our grim defenders out there meet and resist them? The author lets the reader find answers to such questions through the experiences and reactions of a chaplain aboard the cruiser "New Orleans," affectionately abbreviated by its officers and men as the "No-Boat." The life of a Navy chaplain in the midst of fighting men, although he himself could not actively participate, is full of thrills, pathos, and sufferings. The indefatigable courage, along with the keen sense of humor, possessed by the "blue-jackets," and the spiritual ministry of their chaplain—all of these are the warp and woof of this narrative.

Navy men have more genuine religion than they are usually given credit for, and more than they themselves would be willing to admit, for they have an utter disdain for any sort of show or exhibition of that which is personal and sacred. They do not advertise their devotional life—far from it—but they do actually have and maintain such a life. This is the gist of the chaplain's findings. Their religion manifests itself in deeds of warm comradeship and deep sympathy. For example, when one of the crew lost his hand in the ammunition hoist, the members of the crew raised a voluntary gift of $1,500 for him.

Chaplain Forgy

Due to the exigencies of battle, the chaplain's first burial at sea was conducted at midnight. While the ritual was necessarily incomplete, it was participated in with sincerity. "Life and space were precious. I called for six volunteers from among the LEXINGTON survivors to serve as pallbearers for their shipmate. When I saw the intent, reverent seriousness of their faces, I knew the lack of ritual in the lad's burial would be more than compensated by the true feeling of his surviving fellows. . . . I found myself saying my own prayer within the ritual. Mine was a pleading prayer that God would look down, that He would take the spirit of this body to dwell in a heavenly mansion which Christ had gone to prepare."

What is it like to visit a church service of Protestant worshipers on a Primitive South Sea island? The music was perfect four-part harmony. The congregation was clad in comic-page costumes, most of them barefooted, including the pastor. "One chap wore no shirt at all but had tied a bright red necktie about his bare throat. The cravat dangled amusingly over his naked chest." It was a strange experience but compensated by the evident sincerity of the worshipers, although the service was in a foreign tongue.

When the boys come home! This time, as told in the book, only a glimpse is had when the cruiser and its homesick crew of officers and men turn homeward for recuperation and supplies. But the reaction and interpretation of the final home-coming is given in the chaplain's own words.

"Barges were coming alongside in the twilight now, and word was passed through the ship that no one could leave for the shore they awaited so eagerly until all ammunition had been removed.

"I stood on the fantail and looked at the men below me. They passed an endless stream of heavy shells from the NEW ORLEANS to the flat barges alongside.

"The men were singing—singing a song about passing the ammunition. They looked up at me, waved, and smiled. There were tears in my eyes, for somehow I could not help thinking that when enough people really praise the Lord, it will no longer be necessary to pass the ammunition."—**Oscar L. Rives**

Another Joan of Arc?

SIMONE, by Lion Feuchtwanger, translated by G. A. Hermann, The Viking Press, 238 pp., $2.50.

—From the jacket cover of *Simone*.

It would be all too easy in reviewing *Simone* to evaluate the book purely in terms of its purposive doctrine, if such a term may be used, for contrary to so many modern novels, the book evinces a kind of refreshing faith in the ultimate triumph of good. But the author, I believe, handles his material in a superficial, almost surface, manner.

Simone is a girl of fifteen who lives with her uncle, Prosper Planchard (who is allegorically named, I suppose, for he is a business man who seeks to turn all circumstances to a business advantage). In the Planchard household there is also Madame, Uncle Prosper's mother, who is indeed a suitable mother for a man of business.

The beginning action takes place in the few days immediately before German occupation of the little French town in which they live. The town is overrun with refugees who are fleeing south. The officials of the town are very much disturbed about the imminent occupation by the Germans—one official is determined to have his wines transported, while Uncle Prosper is determined only to save his business even if he has to traffic with the Germans.

Simone eventually decides to burn the Planchard trucking establishment in order to keep it from falling into the hands of the enemy. She believes that Uncle Prosper will understand that what she does is right. But Simone is naive about Uncle Prosper: he once took her to Paris with him and bought her a pair of green slacks. Madame disapproves of slacks and so Simone reasons that Uncle Prosper is her ally.

The psychological motivation of Simone's action is effective enough. In the first place she is obsessed with the heroism of her dead father who lost his life attempting "to comfort the poor and humble." Her every move is calculated, it seems, to prove that she is the daughter of Pierre Planchard.

Simone is saturated, moreover, with the legends of Joan of Arc. She often dreams about her; and in the dreams Simone somehow seems to be Joan. The author could not have found a situation more pat to his purpose than the exploits of Joan. But here the story begins to be a little incredible. The Planchard family exactly parallels the history of Joan, and the reader is not even allowed to make for himself the obvious analogy. Simone, of course, is Joan; the author even goes so far in one place as to call her Simone-Joan.

The parallel to the Joan of Arc situation is further strengthened (or weakened, as the case may be) by the fact that, just as Joan recanted, so Simone recants. At the instigation of Uncle Prosper, she signs a document saying that her destruction of the Planchard business had been from personal, as opposed to political and patriotic, reasons. This, Uncle Prosper tells her, will placate the Germans. But in the end, through Uncle Prosper and Madame, Simone is betrayed just as was Joan. She is sent to the Grey House, a reformatory so-called but in reality a prison. These are Simone's thoughts as the book ends:

" 'I will have to stand the test; I must be the daughter of Pierre Planchard.' She was not afraid. Determination, born of realization, had given her strength.

"Amid a storm of shouts she stepped into the old vehicle

[*Concluded on page 38*]

A Medical Mission in the Days of Christ

THE EMPEROR'S PHYSICIAN, by J. R. Perkins. Bobbs-Merrill Co., 245 pp., $2.50.

The characters in this book are peculiarly related to the events considered which take place early in the first century. The Emperor, the Roman Tiberius Caesar, does not enter the story except as he is responsible for sending his personal physician, Sergius Cumanus, and Luke Galen on a kind of public health mission to outlying parts of the Roman Empire, and in particular to Palestine. In the novel, Cumanus is the son of an eminent Roman physician who was the teacher of Luke Galen. The latter studied medicine in Rome, and practiced for many years in his native city Antioch. It is he who tells the story with not only a medical point of view but with a half Greek, half Jewish background which colors his interpretation of events. While the author does not discuss the naming of this character, it is tempting to think of him as having some kind of connection with Galen, the most renowned of medical authorities of the time (born in 131 at Pergamus) and with the "beloved physician" who was author of one of the gospels.

The time and the place of the mission undertaken by these two medical men coincided most opportunely with the time and area in which Christ was selecting his disciples and going about preaching and performing miracles. Very early in the book the general theme appears. The Roman Governor of Syria whom the two doctors visit officially as they start their mission requests aid from them for his daughter who is ill. They recognize the case as leprosy and begin treatments which have little obvious effect. Eventually, through the suggestion of others, "the Healer" visits the Governor's daughter who then suddenly begins to mend and recovers rapidly. Thus is set forth the pattern of a number

of incidents. As the physicians, Cumanus and Luke Galen, go about they try their skill on various patients with whom they come in contact. Often, after having failed to effect a cure, but still not having given up the case, they are faced with the sight of the patient's recovering due to the ministrations of "the Healer." This type of situation is presented for several of the miraculous healings with which we are familiar through the biblical account of Christ's life. The author has chosen his cases wisely so that the doctors could well claim to have given help which was finally attributed to the influence of Christ. The author also describes the effects of Christ's treatments in most cases as merely turning the corner for the patient, and starting him on the road to recovery. The exceptions to this are in cases which could have been changed suddenly from illness to health, that is, the possible hysterias and related disorders which respond most readily to powerful suggestion. It is these, incidentally, which form the large body of patients today who are "healed," at least temporarily, by visits to shrines, and other less well recognized sources of psychotherapy.

As successive cures occur under the very eyes of the two doctors, Luke Galen becomes more and more a believer in Christ's power over illness, while Sergius Cumanus persists in his belief that other than miraculous explanations are available for the cures. Even for the supreme test of raising Lazarus from the dead, Cumanus finds a ready explanation, maintaining that the whole incident was staged for its effect. The doubt of the Emperor's physician is not dispelled until he becomes himself an object of healing through the faith of his friends in the Master.

Through the story the familiar incidents of Christ's life and his sayings are woven into the background of the politics of the times, of the affairs of the disciples, and of the beautiful Mary Omri of Magdala, a famous dancer and descendant of kings. Between Mary Omri and the Emperor's physician an idyllic romance develops.

The author has included a reasonably authentic interpretation of the medical point of view of the times, and no doubt the story could have happened. The style is simple, and though the incidents used have enormous dramatic value, the author has not taken full advantage of them. The plot is not particularly strong. The conversion of the Emperor's physician is of necessity a psychological phenomenon, but the author does little to let the reader in on the altering thought processes of Cumanus. Each time an argument develops between the Emperor's physician and Luke Galen, some distracting activity enters before their depths of thought are plumbed. The book makes pleasant enough reading, and allows one to think of the ordinary events of Christ's life and times which enter little into the biblical accounts. No doubt many will not agree with his interpretations, and one could wish the author had brought into the account either more detailed analysis of the psychological changes which the characters experience or more poetry to express the beauty of the transformations.—***Sam L. Clark***

The Case for Emotionalized Religion

REVIVALISM IN AMERICA, by William Warren Sweet. Charles Scribner's Sons, 192 pp., $2.00.

In this small volume the author, the best-known authority on Christianity in America, traces religion from the time when it was considered a matter of feeling to the period when it became more and more a matter of learning. His sympathetic understanding of the basic power of religion makes him fearful that the major churches have lost by their inability to harness constructively the power of emotion with their work. This failure largely accounts for the multiplicity of revivalistic sects. Sweet says that "emotion has been so completely squeezed out of the present-day Protestant worship that the people are becoming emotionally starved. Perhaps this is one of the reasons why moving pictures are so popular; there one can be as emotional as one pleases for it is dark and tears are not noticed."

The call for some emotional stimulation still comes from America and particularly rural America. The fact that 54 per cent of the Methodist Churches have fewer than 250 members, 18 per cent less than 100, means that Methodism has a rural responsibility.

Revivalism flourished during the days of rugged individualism. The examples of successful revival preaching taken from the leading revivalists in the life of the nation show that their sermons were pointed to the individual and pressed for immediate decisions.

This book answers the question, "What have revivals accomplished in America?" The author goes back to the early history of our nation and reviews the disintegrating influences that accompanied the early migrations. This transplanted society did not carry its roots with it and consequently left behind the influences that conserved society. The growth of indolence, dissipation, gambling, horse racing, brutal sports, reflected that the tendency of civilized man, when uprooted, was to move toward the savage. The great revivals led by Baptist, Methodist, and Presbyterian preachers not only saved souls but also civilized the new frontier. This appreciative note of the work and influence of circuit riders, lay preachers, and evangelists is long past due. Too many historians, in describing the rise of culture in the West, overlook the influence of the militant Christianity that challenged the pioneer in his shortcomings and vices.

Revivalism stimulated an educational advance. The Great Awakening that began in the 1800's started as a Presbyterian movement in two little backwoods colleges, Hampden-Sidney and Washington in Virginia. Out of these college revivals came some of the most influential leaders that the Presbyterian Church had. Of the nine colonial colleges, the six established between 1740 and 1769 had direct or indirect relationships to the great religious awakening in the colonies. In fact, the long line of educational institutions that was established by the Churches sprang up along the trails cut by the revivals. In early American Christianity, the blending of education with evangelism seemed natural.

Revivalism furnished the impetus for the many reform movements that swept through America. The whole English-speaking world is indebted to the humanitarian spirit, aroused by the revivals, that eliminated slavery. Missionary societies, Bible and tract societies, Sunday schools, and war on the liquor traffic overflowed into the country from the quickened spiritual tide of the revivals.

This book poses many questions for the modern minister, one of which is, "Are the great impersonal questions now being discussed by the pulpit either singling out persons and stimulating them to live better lives or even producing any effective social reforms?"

Benjamin Kidd, at the end of the last World War, wrote a book entitled *The Science of Power*. In this he held that human progress results from psychic emotion. He said, "The great secret of the coming age of the world is that civilization rests not on reason but on emotion." He held that there was not an existing institution in the world of civilized humanity that could not be profoundly altered or modified or abolished in a generation through the power of an emotional ideal. Hitler seized this principle and with it built a war economy. The Christian Church's greatest contributions to our American civilization, Dr. Sweet would say, came through emotionalizing its conceptions of religion. Dr. Sweet's book was published for such an hour as this.—***John O. Gross***

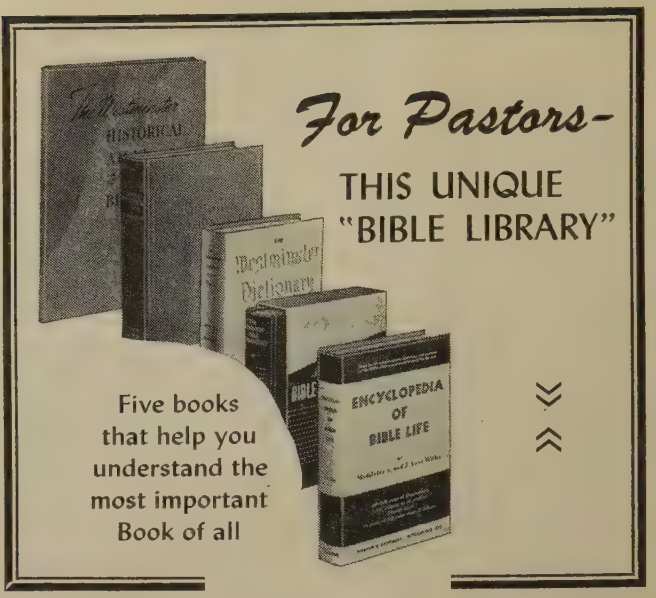
Another Joan of Arc?

[*Continued from page 36*]

in which the uncouth woman was waiting for her. With a creaking, groaning sound the car started. Simone rode away into the black years of waiting, the salutes of solidarity in her ear, in her heart confidence that she would survive the Grey House."

But though the motivation is good psychology, it is not, I think, artistically presented. The character of Simone is not rendered sufficiently to make her action credible. In the first place she, a girl of fifteen, understands too much about the intricacies of the political situation. We must take the author's word for it that Simone is an unusual girl. There are many phrases like these: "But Simone *with her plastic imagination* (italics mine) also realized what was going on in the heads of the refugees. . . ." and "The Boche soldiers were young, loud, and cheerful, and that was all. Simone perceived this, *since she was a sensible girl. . . .*" (italics mine). If Simone were a character in her own right rather than a mouthpiece for the author, we would not need to be told that she had "a plastic imagination" or that "she was a sensible girl." Neither do the other characters come alive; they seem mere stereotypes. Their conversation is stilted, except possibly that of Maurice, an employee of Uncle Prosper. Then as has already been suggested, the analogy to Joan of Arc is too directly presented.

The author might have written a splendid historical novel about Joan of Arc. But by creating another Joan who has not even the substantiation of history, he has written at best a clever piece of propaganda for the Fighting French who, it might be added, merit the propaganda.—***Vesta Whitley***



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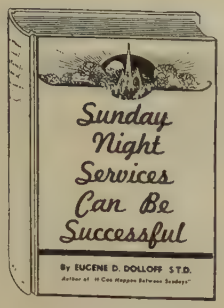

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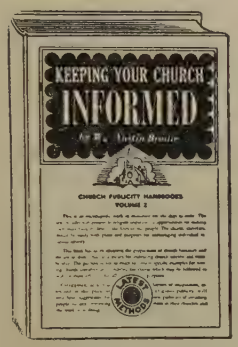

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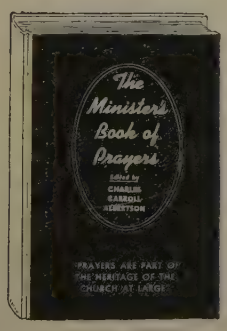
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Browsings Along the Bookshelf

by

GERALD KENNEDY

FOR the past year I have been broadcasting a religious program over radio station KFAB, Lincoln, Neb. Some weeks ago, the manager asked me, "How would you like to try a fifteen-minute weekly broadcast discussing new books?"

Now the preacher must ask himself always, if energy put into a project will further the kingdom. No minister has a right to follow any path, no matter how interesting it may seem, if it does not lead toward the goal of making him a better minister of Jesus Christ. I have felt always that one of the best things a man can do is to encourage the reading of good books, and one of the important organizations in my church is a book club. I was somewhat dubious, however, concerning the religious values in modern best-sellers. At any rate, I decided to try it and the program has now been on the air for several weeks.

A few words are spoken about the author and the general nature of the book being presented. But most of the period is used to give the high points from the book directly. More can be accomplished in fifteen minutes than one thinks, and the necessity of finding the heart of a book in a few moments is a fine discipline for any man wo wants to become an effective user of words. The preacher soon learns that effective speech is one of the most important weapons of his warfare. But more than that, I have discovered that here is an opportunity to preach in such a way as to disarm the man who has a prejudice against organized religion. Book reviews are often a secret path that leads around his defenses. The following are some of the books which have been used on the program, and I shall point out a few of the things I could say to people through them.

STOWE: *They Shall Not Sleep*

This war correspondent, with plain, hard-hitting prose, describes what he saw in China, in Burma, and in Russia. Stowe, so far as I know, was the only reporter to reveal the graft and lawlessness along the Burma Road, and he did a real service in preparing us who will be disillusioned enough after the war. He watched the old imperialistic order crack up in Rangoon and he says it will never come back again unless it can learn new methods. He reports the great meeting of the Soviets in Russia in which many nationalities sat together as citizens of a common state and he remarks that this is the real League of Nations in our world. The reviewer needs only to ask, "When the millions of the East look for leadership and guidance, will they turn toward a government that practices racial equality or toward Christian democracies shot through and through with racial hatred?" Stowe warns America that the war will have accomplished nothing unless we hear our dead say to us that the road into the future must be wide enough for all nations to walk.

CANBY: *Walt Whitman*

Those who have read *Leaves of Grass* either love Whitman or hate him. In either case, this fine biography will help them to understand the strange, boasting, contradictory character called by many the greatest American poet. This book is scholarly in the best sense of the term. It is a thorough but simple treatment of Whitman, discussing his poetry, his inner life, his strength and weakness, in such a way as to give the plain man new horizons. In words like these the author reveals the power of Whitman's personality:

"Intent upon a task not yet ameable to fact and reason, he was like the Hebrew prophets who had no private life that mattered. He might be compared to Gabriel in that great American folk play, *The Green Pastures;* a simple fellow, but he could blow the Last Trump!"

SMITH: *Strange Fruit*

This controversial novel, banned by Boston, has one or two bad words and a few intimate situations. But to censor it on this basis is sheer hypocrisy as there are a dozen books that go farther in that direction than *Strange Fruit* and no protest has been made. Using a love affair between a white boy and a colored girl as a framework, the author reveals what suffering and agony of spirit sensitive Negroes experience. She understands, in the words of Chesterton, "the psychology of outcasts," and she makes plain that what is often called "keeping the nigger in his place," is stark, indecent fear.

JOHNSTON: *America Unlimited*

The youngest man ever to be elected to the presidency of the United States Chamber of Commerce writes a defense of what he calls "a people's capitalism." There is much in the book to challenge any thoughtful man, for Mr. Johnston writes with an open spirit and a recognition of much that has been wrong. He speaks of tough management begetting tough labor leaders. He suggests that we must go further than the philosophy of "what is good for business is good for you," and say that what is good for the average man will be good for business. And at the root of our whole problem is the moral law. "That is how it happened that mortal danger found us unprepared," writes the author. "Moral complacency was at the bottom of military complacency. Much of the death and horror which we are now going through with the rest of the nations can be traced to indifference to death and horror in the past. We could not summon enough moral resources to protest, to sacrifice if necessary, to risk in defense of a neighbor."

HERSEY: *A Bell for Adano*

This is one of the best. Our time is not producing many great novels and our literary ability seems confined to the production of journalistic observations. But in *A Bell for Adano*, characters come to life so that to read it is an important experience. It is the story of an American-Italian major in charge of the administration of the little Italian town of Adano after the Nazis have been driven out. His attempts to practice democracy, the reactions of the people, and the frustration of his plans by a certain American general whose identity is an open secret, are the elements of the story. Hersey writes in the foreword: "Therefore I beg you to get to know this man Joppolo well. We have need of him. He is our future in the world. Neither the eloquence of Churchill nor the humaneness of Roosevelt, no Charter, no four freedoms or fourteen points, no dreamer's diagram so symmetrical and so faultless on paper, no plan, no hope, no treaty—none of these things can guarantee anything. Only men can guarantee, only the behavior of a man under pressure, only our Joppolos."

BOWEN: *Yankee from Olympus*

History is best revived through the eye of a man's experience. Mrs. Bowen not only knows how to make a character live, but she can make his whole period come to life. The march of America is here, and one sees how the American way has been preserved by the great liberals on the Supreme Court who have kept the Constitution fluid. One of the greatest of them all was Justice Oliver Wendell Holmes. There are few pleasures to compare with getting acquainted with great men, and a well written biography often gives one the understanding of a character better than would personal acquaintance. One of the best of the stories the author tells about Holmes concerns the newspaperman who decided to get a story by asking anyone he met if he knew Justice Holmes and what he thought of him. The Justice was eighty-seven years old at the time. The first man he met was a mechanic in overalls who said he knew him and that "he was the young judge on the Supreme Court that's always disagreeing with the old guys."

HECHT: *A Guide for the Bedevilled*

A short time ago Lin Yutang lost his temper and told America how her hypocrisy and feeling of racial superiority appeared to the Chinese. It was good for us. A Jew has done the same thing in this book, and while it is probably too late to be of much help to the Germans, it may be in time to do us some good.

Ben Hecht does not even attempt to write objectively, nor does he attain a balanced viewpoint. On the contrary, he lets loose all the venom in his spirit upon a civilization that has for centuries relieved its feelings of pent-up frustrations and hatreds by periodical attacks on a racial minority. His hatred of the German is terrible to behold and would please Vansittart. But here and there appears a keen insight, for example this: "Prejudice is our method of transferring our own sickness to others. It is our ruse for disliking others rather than ourselves. We find absolution in our prejudices."

BELIEVING that the alumni would be interested and would profit by a list of books that have been read and enjoyed by the faculty, Cornell College, Mt. Vernon, Iowa, has sent out a printed four-page bulletin entitled, "Keep 'Em Reading!" The leaflet contains about 150 titles suggested by nineteen faculty members who were by no means restricted to titles within their own fields. Among recommendations:

Eberson, Frederick, *The Microbe's Challenge.* Cattell, 1941, $3.50.

Hayakawa, Samuel I., *Language in Action.* Harcourt, 1941, $2.

Bain, Wilifred E., *Parents Look at Modern Education,* Appleton-Century, 1935, $2.50.

Gamow, George, *Biography of the Earth.* Viking, 1941, $3.

Harrison, G. R., *Atoms in Action.* Morrow, 1939, $3.50.

May, Mark A., *A Social Psychology of War and Peace.* Yale University Press, 1943, $2.75.

Tomlinson, Edward, *The Other Americans.* Scribners, 1943, $3.

Jones, E. Stanley, *Victorious Living.* Abingdon-Cokesbury, 1936, $1.39.

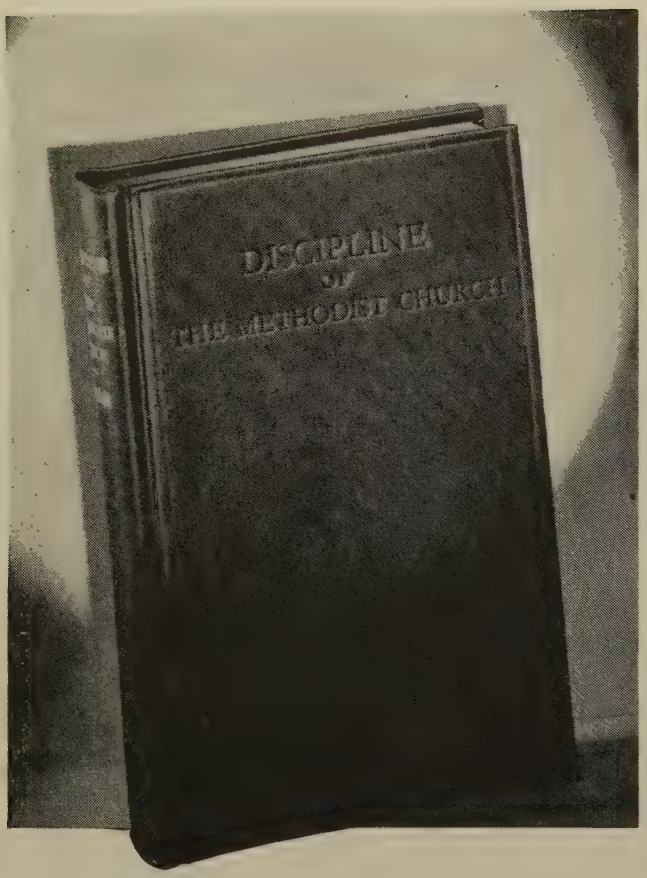
Mumford, Lewis, *Faith for Living.* Harcourt, 1940, $1.49.

Van Doren, Mark, *Liberal Education.* Henry Holt, 1943, $2.50.

Sandburg, Carl, *The People Yes.* Harcourt, 1936, $2.50.

Laski, Harold, *Recollections on the Revolution of Our Ttime.* Viking, 1943, $3.50.

Eliot, T. S., *The Idea of a Christian Society.* Harcourt, 1940, $1.50.



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Books FOR THE PARISHIONER

by WILLIAM L. STIDGER

Early last spring I read a truly great book, *Yankee from Olympus*, by Catherine D. Bowen (Little, Brown). It is a graphically written story of Justice Oliver Wendell Holmes, Jr.

The book stirred me as few books have in years. It is the story of three generations of the Holmes family, from the first Holmes who was a preacher, through the second generation Holmes who was the immortal author of *The Autocrat of the Breakfast Table*, down to the late Justice of our Supreme Court.

One of the phrases which leapt out at me like a lightning flash was one which has a dramatic meaning for these war days, and which grew out of the personal problem faced by young Holmes when he was a student at Harvard, that is, whether or not he would leave his studies and go to war. In those days it was the socially accepted custom to pay a substitute and send him in your place. Young Holmes could have done that without much criticism; but he chose to go himself and leave his Harvard studies. He served through the War Between the States, was wounded three times, and lived one of the most useful lives of any man of his generation. At 97 he retired from the Supreme Court in a wave of radio glow and glory. This is the phrase which Holmes coined to express the wartime crisis in his personal life: "Life is action and passion. I think it is required of a man that he should share in the action and passion of his time at peril of being judged not to have lived."

That great phrase set my soul on fire. I spoke in the South this summer before seven schools for preachers, and in each of these schools I stressed this great phrase because I felt that it had a vital meaning for these war days. *Yankee from Olympus* was a Book-of-the-Month Club selection. The book stands out far above all others of the last year in my list. It is a book which sets the soul on fire.

Second, I would put on my list *The Apostle* by Sholem Asch (pronounced "gosh" and not ash). It is a vivid picture of the life of Paul, with fine descriptions of the conversion on the Road to Damascus, the persecution of the Christians in the Colosseum, the days of the tyrant Nero, and the Catacombs.

The Apostle makes vivid the everyday events and backgrounds in the life of Paul which we have read from childhood in the New Testament. It is like having a college course in New Testament background. What may have been obscure in biblical reading is made clear and plain in this book. If for no other reason than that it adds romance and drama to the biblical story of Paul, many preachers will want to commend this book to parishioners. This book is published by G. P. Putnam's Sons and was also a Book-of-the-Month Club selection.

Democracy Reborn by Henry A. Wallace is next on my limited list. Henry Wallace sounds like an Old Testament prophet when he talks and when he writes. *Democracy Reborn* is Henry Wallace at his prophetic best, for the book is made up of his selected public papers and speeches. It is truly a great and timely book for thinking people who are looking to the future with eager and glowing hearts and eyes. This book is published by Reynal and Hitchcock.

Some other books which I recommend are: *Ten Years in Japan* by Joseph C. Grew, published by Simon and Schuster; *Basic History of the United States* by Charles A. and Mary R. Beard, published by New Home Library; *Blessed Are the Meek* by Zofia Kossak (Roy-Publishers); *Men Must Hate?* by Sigmund Livingston, published by Harper and Brothers; *Paul Revere* by Esther Forbes, published by Houghton Mifflin Company; and *The Path to Reconstruction* by Mrs. Charles E. B. Russell, an interpretation of the philosophy of Albert Schweitzer, published by Henry Holt and Company.

The Library Association's Best

The American Library Association released recently its list of outstanding religious books for the year.

The committee which made the selection for the Association included Louis Finkelstein, president, Jewish Theological Seminary, N. Y.; Halford E. Luccock, professor of homiletics, Yale University Divinity School, New Haven, Conn.; Arthur Cushman McGiffert, Jr., president, Pacific School of Religion, Berkeley, Calif.; John K. Ryan, associate professor of philosophy, Catholic University of America, Washington, D. C.; Matthew Spinka, professor of church history, Hartford Theological Seminary, Hartford, Conn.; and Edna M. Hull, head, philosophy and religion division, Cleveland Public Library.

The list covers the period from May 1, 1943 to May 1, 1944. Three selections were unanimously chosen. They are: *The Ladder of Progress in Palestine* by C. L. McCown, Harper, $3.50; *The Rights of Man and Natural Law* by Jacques Maritain, Scribner $1.50; and *A Newman Treasury* edited by C. F. Harrold, Longman's, $4. Others:

BAILEY, A. E. *Daily Life in Bible Times.* Scribner, $3.

BRATTON, F. G. *The Legacy of the Liberal Spirit.* Scribner, $2.75.

BROWN, W. A. *The New Order in the Church.* Abingdon-Cokesbury, $1.50.

BRUNNER, EMIL. *The Divine-Human Encounter.* Westminster, $2.50.

CADOUX, C. J. *The Historic Mission of Jesus.* Harper, $3.

CAILLIET, EMILE. *The Clue to Pascal.* Westminster, $2.

CALKINS, RAYMOND. *The Romance of the Ministry.* Pilgrim Press, $2.

CIANFARRA, CAMILLE. *The Vatican and the War.* Dutton, $3.

CRAIG, C. T. *The Beginning of Christianity.* Abingdon-Cokesbury, $2.75.

FERRE, N. F. S. *Return to Christianity.* Harper, $1.

FITCH, R. E. *A Certain Blind Man.* Scribner, $2.

FLEWELLING, R. T. *The Survival of Western Culture.* Harper, $3.

GOODSPEED, E. J., ed. *The Goodspeed Parallel New Testament.* University of Chicago, $2.

GRANT, F. C. *The Earliest Gospel.* Abingdon-Cokesbury, $2.50.

[*Continued on next page*]

HEARD, GERALD. *Preface to Prayer.* Harper, $2.

HUGHES, E. J. *The Church and the Liberal Society.* Princeton, $3.

HUGHES, PHILIP. *The Pope's New Order,* Macmillan, $2.50.

JONES, R. M. *The Radiant Life.* Macmillan, $2.

KELLER, JAMES AND BERGER, MEYER. *Men of Maryknoll.* Scribner, $2.

KEPLER, T. S. *Contemporary Thinking About Jesus.* Abingdon-Cokesbury, $3.50.

KLAUSNER, JOSEPH. *From Jesus to Paul.* Macmillan, $3.50.

KLEIN, ISAAC. *The Ten Commandments in a Changing World.* Block, $1.75.

KNUDSON, A. C. *The Principles of Christian Ethics.* Abingdon-Cokesbury, $2.75.

LA FARGE, JOHN. *The Race Question and the Negro.* Longmans, $2.50.

LATOURETTE, K. S. *The Great Century in Northern Africa and Asia.* Harper, $4.

LAUBACH, F. C. *The Silent Billion Speak.* Friendship Press, $1.

LEWIS, C. S. *Christian Behavior.* Macmillan, $1.

LEWIS, C. S. *The Problem of Pain.* Macmillan, $1.50.

LYMAN, E. W. *Religion and the Issues of Life.* Association Press; Revell, $1.

MAYNARD, THEODORE. *Orestes Brownson: Yankee, Radical, Catholic.* Macmillan, $3.

MOFFATT, JAMES. *The Thrill of Tradition.* Macmillan, $2.

POTEAT, E. McN. *Four Freedoms and God.* Harper, $1.50.

RAVEN, C. E. *Science, Religion and the Future.* Macmillan, $2.

RIGGS, T. L. *Saving Angel.* Bruce, $1.75.

SANGSTER, W. E. *The Path to Perfection.* Abingdon-Cokesbury, $2.

SCOTT, E. F. *Varieties of New Testament Religion.* Scribner, $2.75.

SENCOURT, ROBERT, *Carmelite and Poet.* Macmillan, $3.

SHEEN, F. J. *Philosophies at War,* Scribner, $2.

SHERRILL, L. J. *The Rise of Christian Education.* Macmillan, $2.50.

SPERRY, W. L. *Rebuilding Our World.* Harper, $1.75.

STEERE, D. V. *On Beginning from Within.* Harper, $1.50.

STOLZ, K. R. *The Church and Psychotherapy.* Abingdon-Cokesbury, $2.50.

THOMAS, G. F., ed. *The Vitality of the Christian Tradition.* Harper, $3.

WEATHERHEAD, L. D. *In Quest of a Kingdom.* Abingdon-Cokesbury, $2.

YANG, Y. C. *China's Religious Heritage.* Abingdon-Cokesbury, $1.50.

BOOKS BRIEFLY NOTED

THE THRILL OF TRADITION, *by James Moffatt. Macmillan, 201 pp., $2.*

In the Moffatt tradition, this book is very thorough, very precise scholarship. It is the story of the growth and development of our finest Christian traditions. One characteristic sentence: "Once men and women are content to become isolated from the deep influences of yesterday and of tomorrow, they are in danger of being reduced to the level of the artificial and superficial."

THE WORLD'S GREAT SERMONS, *edited by S. E. Frost, Jr. Garden City, 395 pp., $1.98.*

Not "canned sermons" but a rich collection of 101 masterpieces from the "literature of power"! *The World's Great Sermons* should make any preacher glory anew in his calling. Here are Tertullian and Phillips Brooks, Cyprian and Francis of Assisi, Augustine and Luther, Bunyan and Wesley, Bernard of Clairvaux and Cardinal Newman, John Knox and George A. Buttrick, Spurgeon and Allan Knight Chalmers, plus dozens of others.

THIS YEAR OF OUR LORD, *by Andrew W. Blackwood. Presbyterian Board, 244 pp., $2.*

Some preachers like to double-team up the heights of special days like Christmas and Easter. Dr. Blackwood knows that special days may prove to be the most difficult times of the year, and so he publishes this, his first volume of sermons, to aid preachers at such times as Labor Sunday, Soldiers' Day, Bible Sunday or Thanksgiving. This year of our Lord, 1944, most preachers are looking for help in preaching to a world at war and soon to face reconstruction.

These sermons are not hypercritical or analytical. Rather they are devotional. Most of the sentences are symbolic phrases suggesting rather than defining truth. The author frequently preaches to great music. Advent starts him off with Handel's "Messiah" and the words "Comfort ye, comfort ye my people." National holiday marches to Mendelssohn's "Elijah" with a crisis in the land. Dr. Blackwood likes to root a sermon in a psalm as when he preaches on "Vacation" and finds described in Psalm 121 "the open-air treatment of the soul" with "God of the waiting hills, God of the sleepless watch, God of the friendly shade, God of the winding road."

These sermons are hardly radical but they lead one who peruses them carefully to see new possibilities in special services on Public School day, or on Mother's Day, or on Baccalaureate Sunday.

THE SACRED WRITINGS OF THE WORLD'S GREAT RELIGIONS, *edited by S. E. Frost, Jr. New Home Library, 410 pp., $ .69.*

A summary and anthology of sacred literature, including important selections from Christianity, Judaism, Mohammedanism, Buddhism, Hinduism, Jainism, Sikhism, Taoism, Confucianism, Zoroastrianism, Christian Science, Shinto, and Mormonism. A volume for students of comparative religions.

THE SIGNIFICANCE OF THE CROSS, *by F. W. Dillistone. Westminster Press, 247 pp., $2.50.*

"The whole range of human existence," says the author, "seems to lie under the shadow of the cross, and in whichever direction we turn we seem to find a situation in some way reminiscent of Calvary." *The Significance of the Cross* developed out of a series of lectures given at Wycliffe College, Toronto. The book is a scholarly examination of the doctrine of the Cross, that is, the Cross as a symbol of salvation and of a reconciliation between God and man. The book goes beyond this approach, however, in reinterpreting the New Testament teachings in the light of present-day ideas. The relationship between God and man as symbolized by the Cross is examined and clarified in four fields, those of conflict, the community, culture, and the home.

THE LARGER EVANGELISM, *by John R. Mott. Abingdon-Cokesbury, 103 pp., $1.*

The world statesman of Student Volunteer Movement days reasserts his claim that "the evangelization of the world in this generation" is not an overly ambitious slogan for Christian forces today.

The Crisis of Faith

STANLEY R. HOPPER

Prize-winning Manuscript in the Abingdon-Cokesbury Contest of 1943

It is the thesis of this book that the present crisis of civilization is, in the final analysis, a crisis of faith. The rise of forces powerful enough to threaten and possibly overthrow the Christian and classical heritage of the West has been possible because we have failed to adhere, in spirit and in truth, to the Christian principles upon which our civilization was founded. Dr. Hopper's style is engaging and lucid. He draws upon a vast field of learning and insight, particularly in history and literature. **$2.75**

It All Happened Once Before

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There is nothing new in the struggles and wars of our modern era. Persecution, totalitarian governments, selfishness, greed, are ancient as time. The conflicts of the Old Testament prophets and their people are amazingly parallel to the world-shaking events of today. In his new book Dr. Smith assumes the role of news analyst for this ancient but important era and brings to life for modern readers the ideological and national problems of the ancient men of God. **$1**

Lands Away

EARL MARLATT

There is no frigate like a book to take us lands away! And Dr. Marlatt gives evidence of having been aboard ship long and often in this delightful collection of essays about contemporary poets, playwrights, and novelists, and their inspired writings. He points out, with convincing enthusiasm, that such inspiration has a divine fire that has burned brightly throughout the ages, complementing the spiritual fervor of the theologians and striking responsive chords in the hearts of many who are not inclined to sit in pews and listen to sermons. A thoughtful and interesting volume. **$1.50**

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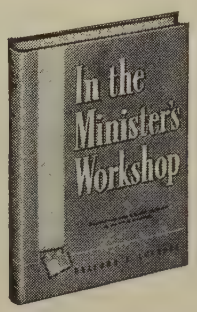

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on theory & practice

Getting Ou

by **R. P. MARSHALL**

The revival is not an end but a means to an end says R. P. Marshall who, though he deplores some methods used by the old-time evangelist, thinks the Church cannot live without using methods of crowd psychology. He serves First Methodist Church, Brooksville, Fla. His article is the first in a series by pastors dealing with special study in the practical field.

THE difference between a crowd and a mob is not in quantity, but in quality. A mob is an entity, a mass of individuals molded into one unthinking emotional group which moves forward or backward at the behest of its leaders. A crowd may be just as large, but it is made up of individuals who have insulated themselves from one another, and who maintain their will to act independently.

The word "mob" has gained evil reputation, but there is no other one word which describes a psychological crowd, either bad or good. Not often do we ministers preach to crowds, and still less often do we find before us a mob, but, strange to say, it is the hope of every preacher to be able to weld an audience into that unity of thought and action which can best be described by the odius word.

For the sake of our sensibilities we must content ourselves with the weaker word, but we cannot forget that the aim of most evangelical preaching is to influence individuals, and that aim cannot be reached without the use of crowd psychology.

Crowds can be good or bad. Some of them have been used by the power of God to perform miracles of grace, for just as the average mob is swayed by its lowest impulses, so can a host of people be moved to higher things.

The crowd in the Upper Room on the Day of Pentecost was fulfilling all of the conditions of psychological as well as spiritual unity. They were of one accord in one place. Their minds were centered on the events of the past few days and the expectation of greater things to come; their bodies were massed together in a room too small to contain them comfortably; their hearts were warmed by memories of their Master. Despite Jesus' distrust of the crowd, he knew how to use it for higher good; and his apostles showed themselves masters of crowd psychology.

All religious revivals depend upon the mass instinct which, in this case, is transmuted into spiritual efflorescence. Look back at the great revival services which you have witnessed. How many of them reached their peak at a quiet hour among two or three worshipers? The germ might be set to growing in such a service, but the flowering of the revival waited upon the crowd with its suggestibility.

The religious organization which expects to influence men must use the technique of crowd psychology as well as the deeper foundation of individual prayer and consecration. Small congregations are ideal for the teaching ministry, but revivals come only when the crowd is set afire with mass enthusiasm.

Billy Sunday knew how to set the stage for a revival campaign. I use the word "campaign" advisedly, for that is what it was. Like a general, he surveyed the ground, planned his attack, and sent out scouting forces. Too consciously, perhaps, he utilized all the technics, until a great campaign took on the aspects of a political convention, or a high-pressure selling scheme. (It is interesting to note that, following the debacle of the mass-evangelistic movement, many of the lesser lights went into real estate and stock-selling schemes, while a number of the assistants became radio announcers and singers.)

Into each city came the advance team which spoke in the various churches, organized the choir, started cottage prayer-meetings, and inoculated the community with the idea that something was going to happen. This was good sense and good psychology. The average church gives the impression that something *has happened*, but can never happen again, and that the minister, choir, and congregation are engaged in blowing upon the ashes of a dead experience!

When the community had been welded into a unit of expectation, the evangelist came with a fanfare of trumpets, so to speak. The tabernacle was ready and the people were there. Take a look at the tabernacle. See how it is built to facilitate ease of entrance and exit, how it is designed to focus all attention upon the speaker who stands, for only a few moments at a time, behind a small reading desk which does not hide his body, in the glare of a spotlight, and at the point where he can best be heard.

Why was a tabernacle used? Why not a church?

There was a definite reason for this, for the revival emphasis was wholly different from that of the worship service, and the tabernacle fosters a break with all churchly habits. Where the churchgoer sits in the back of the house, the revival listener seeks the front seats. At church, he knows what will happen, here he expects the unexpected. At church, the so-called worshiper would sit listlessly while the preacher prayed and the choir sang. Here he would sing lustily, buoyed up by the singing of others, and there would be plenty to do —physical effort made in unison with his neighbors. Getting up and sitting down, packed like a sardine in a can, with his elbows touching those next to him, he soon lost consciousness of himself as an individual and became a part of a religious mob. When the opportunity came to express some decision by shaking hands with the preacher, he would follow the crowd with sheep-like tractability.

That was the final flowering of the religious revival in the Twenties, in which use was made of all methods, good and bad, which would enable the evangelist to control the mob which he had created.

But someone says, "We need not use this method in these days." It is true

rip
n the Crowd

that we need not, nay, cannot, use the technique of the sawdust trail today. We know too much about what is happening, and so does the man in the street. He resents being manipulated and controlled by mechanical methods guaranteed to produce so many "converts" in so many days.

But shall we scrap this technique *in toto* because it has been abused? Not at all. The Church cannot live without using the methods of crowd psychology, but it must use them as Jesus used them, carefully guarding against the tendency to think of the revival as an end, rather than as a means to an end.

The Church must turn to God in special seasons of refreshing. All life has rhythm, and the ancient development of the Christian Year was based upon the understanding of this fact. No one can stay upon the mountain-top indefinitely, but no Christian can live permanently upon the plain. There are high peaks of experience to which we look back always; and we hope for greater heights ahead. All religious organizations plan for some times of refreshing: Catholics hold retreats and preaching missions; Protestants have revivals and special services. All of these are based upon the right use of crowds.

There is nothing wrong in making it as easy as possible for an individual to accept Christ, or to give himself to greater consecration. To expect a person to make a great religious decision under a "cold collar" is flying in the face of experience. It just isn't done. But surround your subject with others who like him are seeking, perhaps unconsciously, for light and power; let him be influenced by their accumulated and intensified longings; let him sing songs which put into words not only his deep desire, but also his needed action; have him sing "Just as I am, without one plea . . ." until his heart is melted by the sense of his own unworthiness; and then let him stand, close pressed by the crowd about him, while he cries, "O Lamb of God, I come, I come." When he has done this, offer him a chance to make a public decision, putting himself on record before his friends as well as before God, by going to a penitent form or altar of some sort. If the impression has been strong enough, and his will to be good is deep enough, you will have helped him to a decision which will alter his whole life. This is crowd psychology applied to revivals. It may be likewise applied to the regular service of worship.

Why should the Sunday morning "preaching" hour be without form and void of beauty? or why should it be *merely* form and beauty? If the Church frowns on ceremony and fears the Romish influence of cross and candles, need its services be drab and unemotional. No, for beauty is not confined to certain symbols, valuable though they may be. In the old time churches, symbolism in the usual sense of the term was taboo. Yet in the messages of the preacher, in the hymns and prayers, the great truths of the gospel were pictured in word-symbols that shone with glory. Those were the days of great imaginative preaching, when sermons were full of illustrations and alliterations. Words were endowed with connotations which, for the faithful, were fully as evocative of tender associations as any symbol in picture.

The old-time listener, hearing the phrase "mother, home . . ." would unconsciously add "heaven." Given the first division of a sermon, he would often be left to work out the rest of it by himself, so steeped was he in biblical phraseology and Christian doctrine.

Services like these were emotional experiences. But today we are in danger of losing our grip on the crowd by the lack of any psychological "handle" by which to move them. Dainty little sermons on timely topics won't do it. Discourses modeled on the *obiter dicta* of the radio commentator have little influence. Sermons after the old-fashioned plan will not appeal to the modern mind, for it has forgotten the ecclesiastical cliches and cannot, therefore, complete our sentences for us.

The minister of today who attempts to handle a crowd in the psychological sense must add to his biblical learning and to his theological understanding much common sense and a little serpentine wisdom, which, said Jesus, is not all bad. He may with all propriety attempt to set the stage for something to happen. He may try to get his congregation into the right mood by means of familiar hymns, a simple, reiterative sermon which tells over and over again the simple steps to salvation, and, finally, a tender and honest appeal to men to accept Christ here and now. He may even suggest to his ushers that they rope off the last few rows of seats in order to make sure that the congregation is somewhat packed together in the front rows, for nothing is a poorer conductor of emotion than a row of empty benches. He may use a simple but effective invitation song which puts into words the positive attitude of religious abandon which causes men to throw themselves at the feet of Jesus in surrender of heart and life.

Crowd Psychology and Worship

We have so far discussed the relation of the crowd to revivals and special services. Can some of these underlying principles of psychology be set to work in the dignified worship service in the average church?

Too long have we depended upon revivalism to add to the number of those who "were to be saved" and forgot that this addition was merely the first step. Converts made in a revival often fall away when the excitement is over. Born in a flurry of emotionalism, they die when the stimulus is removed, and the now-useless umbilical cord is cut.

Books have been written telling how to hold the revival-born converts, but few have given much help because they were written out of a misconception of the place of worship in the life of the Christian. Often the evangelistic has been placed over against the educational and worshipful until the pastor feels that the Sunday services are but devices to hold the church together until another revival. Sometimes he tries to carry over the informality and emotionalism of the evangelistic service, but finds that this will not satisfy.

Jesus used the crowd, but he often left it, not only to pray to his Father, but to take the opportunity to teach his little group of disciples the deeper meaning of his message to the crowd. Our churches are filled with luke-warm Christians whose only claim to fellowship is based on an historical fact or fancy. They look back to the time when their hearts were strangely warmed, but the ashes of that experience have grown cold and the spark has long since died. Continual blowing upon the ashes will not bring them back to life, but the warmth of fellowship in the worship of God will preserve that flame in the hearts of those that still maintain their contact with the Source.

The average church service is based wholly upon the sermon. But the sermon cannot carry the burden that is put upon it. Through it the minister may warn, uplift, and console, but the sermon alone cannot bring about a spirit of worship.

A noted preacher whose sermons are

filled with anecdotes and legitimate wise-cracks, whose prayers are full of meaning and to the point, sometimes expresses the opinion that all use of liturgy and what he calls "preliminaries" is unimportant. What matters is the sermon. But the whole history of Christianity points to another conclusion. The life of the church has been nurtured by the worship of God, not by the sermons of its ministers.

To make the whole service dependent upon the power of the spoken work of the minister, to count all corporate worship as non-essential, is to go against the experience of the ages, and, what is more, it tends to place church attendance in the category of entertainment, rather than worship.

Most ministers will agree that a most important part of their task is that of a leader of worship. Then the question is, How can we make the most of the worship service, not only as a preparation for the sermon, but also as a distinct act of Christian communion with God?

Worship Psychology

It is impossible to cover in a few words the subject of the psychology of worship, but there are some suggestions which arise out of a study of this field.

First, we may put down as an axiom that the worshiping crowd is subject to the same psychological laws as any other group. They will react to the stimuli of color, light, and movement. They will be affected by the music of the choir, and by the tones of the preacher's voice. They will be disconcerted by an aimless and formless service, and they will be soothed by a familiar routine of prayers and responses.

The Methodist Church has provided in its new *Book of Worship* a sufficient variety of orders of worship for any occasion. That is good, but ministers need to be warned that too much variety is confusing. A congregation becomes used to a set form and is disturbed by any changes in it. We need to select carefully the best order (according to the church we serve) and then stick to it. The minister should study the background of our Ritual and know what is meant by the various terms, such as *introit*, *collect*, etc. When the order is selected, the congregation will need to be trained in using it, and detailed explanations are needed at some points.

Then there is the matter of color and light. Too many of our churches are drab and uninspiring. I have found that by painting the walls of our church a light apple green, the woodwork white, and adding a crimson dossal curtain behind the communion table, we have raised the tone of the whole service.

Music which brings echoes of the secular world is distracting. Rollicking songs which are useful (perhaps) in the social meeting of the Young People's Department have no place in a worship service. Preludes taken from operas are likewise disturbing.

From a merely psychological standpoint, the use of a robe by the minister is almost a requirement for a well-ordered service. Nearly all churches now robe their choirs, but most of us have not discovered the jarring note which we introduce when we come into our pulpits arrayed in a brown sack suit, a red tie, and tan shoes—with perhaps a red rose in our lapel!

Why have the secret societies burgeoned and blossomed in this Protestant country? The answer is in the simple fact that people want ceremony and ritual, and only in these societies can that desire be satisfied. I well remember one good man who never missed a meeting of his lodge, but who was bored to tears by a church service. I wondered why he loved the one and tolerated the other, until one night I was initiated into that lodge and found him, along with the rest of the city fathers, arrayed like Solomon and participating in a beautiful ritual. The lodge gave him what his church could not.

There is no halfway ground. We must either go to the extreme of the Quakers and dispense with all ritual and form in our services, or else beautify and improve our much-muddled orders of worship. (It is interesting to note that when the Quakers threw overboard all ritual and form in their services, they adopted the most rigid rules for ordinary life. They could not get away from ritualism.)

There is a reason, apart from all liturgical considerations, for the use of a focal point such as a cross. Psychology alone will give sufficient argument for the employment of such a device to get attention. A simple brass cross upon an altar is vastly to be preferred to the gyrating head of a minister as the center of interest.

As an experiment, I brought a cross into my church. I first showed it to the children and explained its meaning. That was at church school. Many of those children were at the following worship service and they set the pitch for the emotional response I desired. Where there had been talking and visiting around before the service, there was now quiet and reverence as the congregation sat with eyes fixed upon the symbol of redemption.

All this has been to say that by the lowest of mere scientific necessity we are compelled to do things in a certain way in order to get a certain effect. If we would have reverence in the church, we must obey the laws of attention. We must adopt some means of reminding men that they are in God's house. What better way than to place a symbol of Jesus' death upon the altar?

Psychological understanding will help the minister to realize that he must come to a climax in his sermon, that he cannot merely taper off into nothingness. One old preacher used to complain that modern ministers reversed the correct procedure when they began loudly and ended in a whisper. He was right. The loud beginning may wake up a sleeping congregation, but it may not keep them that way, and the whispered close, be it ever so lovely, is sure to lull the listless into rest.

All of these suggestions arise out of the considerations mentioned in the first part of the article. The big revival is the antithesis of the worship service, but the laws of crowd psychology are the same. Where the evangelist put the spotlight on himself and used a little Bible, the minister who tries to be a leader of worship hides his personality behind a robe, symbolical of his self-effacement, preaches from behind a huge pulpit, reads from a great Bible, and stands at one side of the Communion table on which glows the Cross, the center of his doctrine and his chancel.

The worship leader uses old, old prayers and responses, knowing that men are moved by the things which come back to them out of their childhood memories. He leads them in saying the Apostles' Creed, not because he thinks that it expresses adequately the beliefs of every one of his modern congregation, but because it is a link with the early Church. He sings the old hymns (and a few new ones) as a means of bringing about audience-participation. The reason for old hymns is that new ones have no memory-associations.

The minister who is aware of his responsibility as a worship leader, and who knows psychology, will not hesitate to use the resources at his command, and when he begins his quest for help, he will find that the most ancient liturgies and oldest styles of architecture are the best suited to his task. Why? Because we moderns are not the first to discover crowd psychology!

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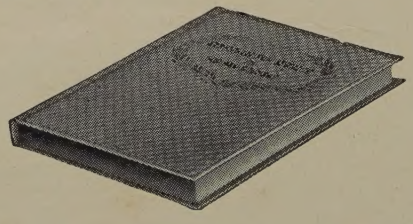

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